

Altare Christianum:
or,
The dead Vicars Plea.

*Wherein the Vicar of Gr. being dead, yet
speaketh, and pleadeth out of Antiquity, against
him that hath broken downe his Altar.*

Presented, and humbly submitted to
*the consideration of his Superiours, the
Governours of our CHURCH.*

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TO THE CHRISTIAN READER.

Good Christian Reader:

There is lately come forth a Coale from the Altar, and behinde it a Letter to the Vicar of Grantham: The Author of either of these is to me utterly unknowne. My speech therefore must needs be innocent, and my personall reflections none at all.

Mr. Cotton is marked by the Coale to bee the Father of that Epistle: This man I knew well in Cambridge to have humanity-learning of his owne: And if I may know him by this Letter, then I am sure, hee hath taken his Divinity upon trust. Hereby he hath made a double forfeiture, of the Merchants faith, and of his owne, and laboured to his owne losse, and theirs that beleeve in him, if he make not both good.

It is twenty yeares and upward, since he was translated from the body of Emanuel Colledge, to be made a member of a new body severed from the ancient Clergy of England (as King Iames of famous memory in his Directions speakes) to become neither Parson, Vicar, nor Curat; but Lecturer of Boston. It is therfore hard to determine, which of his Diocesans he doth personate in that Letter.

Wherefore this Quaere we must leave, as the servants did the inquirie after him that had sowed tares, and was stept aside, to their Masters detection. Their Master told them it was the envious man that had done it, but named him not, whereby they perceived, that the apprehension of the malefactor concerned not them so much, as the plucking up of the tares.

The case is ours; The tares which the pen-man hath brought out of his treasures of late writers misunderstood, the Authour of the Coale hath pluckt up. What he hath fetcht from their Elders, my endeavour, by Gods assistance, may in some part weede out. Thus having brought you acquainted with my scope, I betake my selfe, and you both, to God, and the working of his grace, farewell.

ALTARE CHRISTIANVM.

CAP. I. Of Christian charity. Of verity. Which of the twaine is most to be regarded. What Pilate preferred. Which obtaineth the prime place with the Pen-man of this Letter.

HE that made the poore Vicars plea (I dare say) look'd for no fee in this world. And he that makes the dead Vicars plea, must stay for his till the world to come. But Truth is a Centurion of great command, whom that bids go, he goes; and if that bid speak, who can hold his peace? Having therefore my knowne imperfections and disabilities thus over-mastered, something I will say (by his assistance, who is Truth it selfe) in zeal to the Truth, whose I am, and whom I serve.

As the fort of Iebus was manned with the lame and the blind, so is this mans letter maintained (to keep his owne phrase) *rationibus non cogentibus*.

I will not therefore be affraid to assaile it, and the rise of my speech I take from the close of that Letter; And conceive that if that be true, that there is no such ceremony as Christian charity, it is as true, that there is no such substantiall way for sound Christians to walke in, as Divine verity. If two walk hand in hand together out of this path, their kind complying in error, is nothing lesse than trechery. Their mutuall love I may not call piety: for he who is love, and truth, hath intituled sanctification to this, and not to that. *Sanctifica eos in veritate*, Ioh. 17.17. Love sheweth to all men who are his Disciples, *In hoc cognoscent omnes*, &c. Ioh. 13.34 but Truth it is that first makes them so.

Whilest men roave in their opinions, though good and reverend, some saying, Thou art the Baptist, some Elias, &c. Yet quem dicum homines? they shew themselves by their errours to be but men. But those that he hath chosen to be his Disciples avouch this Truth, which their foreman sayes for them, *Tu es Christus*, &c. sayes St. Peter. *Petrus tanquam*

os Apostolorum, & caput, pro omnibus respondet. Truth distinguisheth Christs Disciples from other men: then Love declareth and maketh known whose they are.

Truth then is first of all to be searched after. Pilate once made this seasonable *Quaere, Quid est veritas?* But, unhappy man, he turned his back, before Truth it selfe returned him an answer. No marvell then, if much bussle and stirre have continued ever since about it. His haste to please men, *exivit as Iudaeos*, lost him; and so will us, that resolution. Pilate, to get favour of the Iewes, made haste out, and left Truth behind him: The like reflexion upon the men of Gr. and their friends, moved our Pen-man to affect a by-path, and to run counter, flat-crosse to the present directions of the Governours of our Church. Marry, you may not parallell him with Pilate, it was not for favour, but deare charities sake, which he commends to the Vicar, and preferres before all obedience to Ceremonies appointed by the Church. And doubtlesse if the Vicar could have seene Truth, the foundation of his Charity, he would have received it, as he doth the commands of his mother the Church, with all reverence and subjection: but a formall recommendation of disguised charity, he conceiveth ought neither to be given nor received as a legall supersedeas to the rules of Truth, and directions of his Ordinary. Wherefore for the calling and setting of the Lords Table, he thinks fit to follow the directions of his Ordinary: and to traverse the whole matter contained in this strangers bill, and to give answer to the chiefest points thereof.

CAP. II. Of the antiquity of Christians. Altars in Scripture. In the Decretals.

THE first point I will begin withall is this, The name of Table is not two hundred yeares more ancient than the name of Altar in the Christian Church. The Authour maintaines it is: but not according to his owne directions to the Vicar, *rationibus cogentibus*, and so makes a bad cause starke naught. Now that neither the Authour nor my selfe be mistaken in the name of Christian Church, let us both hearken to St. Ambrose, *Accipe quae dico, anteriora esse mysteria Christianorum, quam Iudaeorum*. And againe, *Intellige primò priùs coepisse populum Christianum, quàm populam Iudaeorum*. Christ was Christ before he was born of the blessed Virgin. Himselfe saith, Before Abraham was I am. And as Christ was, so were Christians, and Christian Sacraments, and Christian Ceremonies, before Christ was borne or the Iewes either. *Iudaei quando esse coeperunt?* sayes St. Ambrose, I pray you when began the Iewes? why *ex Iuda pronepote Abraham*, from Iudah Abrahams nephewes sonne.

1. Take we then a view of the Christian Church in the Old Testament, and there we find the name and use of Altars is above eight hundred yeares more ancient, than the name of Tables in Gods Service. The children of God, by the light of nature infused into them, without any direction or speciall command; or rather by inspiration of Christs blessed Spirit, who delighted to walk with the sonnes of men, erected Altars. Noah that durst not step out of the Ark without speciall warrant, and direction from God, by instinct of nature, guided by Christs Spirit, built an Altar. Abraham also, with whom Christ walked as a friend, built two Altars, in one Chapter: Whereupon St. Ambrose sayes, *ubi Bethel est, hoc est, Domus Dei, ibi & Ara; ubi Ara, ibi & invocatio*. But the name of Table came in with the Ceremoniall Law, about Anno 2465.

Whether the Church of God before Moses was called Christian, I will not dispute: but sure I am, that it had the same Christ that we have, for their Saviour, and we are assured out of St. Ambrose, that it was *Populus Christianus*, it was a Christian Church, if it were a Church at all, which no Christian can doubt of. Therefore in the Christian Church the name of Table is not two hundred yeares more ancient than the name of Altar: But the name of Altars, and their religious use is, in the Christian Church guided by Christs Spirit, above 1200. yeares more ancient than the name

of Tables in the Church of the Iewes, and above 2300. more ancient than the name of Tables in the Christian Church erected by the Apostles among the Gentiles.

2. The Church in the New Testament I am sure is a Christian Church, in the notion of this Authour; and at Antioch it was so first called. And I am as sure, that the name of Table is not two hundred yeares more ancient than the name of Altar therein: but, if I be not deceived, of the same, or a later date, that our Saviour maketh mention of a Christian Altar, and of a Christian oblation, in his own Christian Church, where he saith, If thou bringest thine offering to the Altar, &c. Leave there thine offering at the Altar, &c. I suppose no Christian will deny: and this was neare three yeares before he makes mention of a Table, at which the hand of him that betrayed him was with him.

S. Paul maketh mention of an Altar at which Priests in the New Testament do serve, and of a Table which is the very same. Hitherto the name of Table is not two hundred yeares more ancient than the name of Altar.

3. For the Primitive Church, Damasus sayes that Euaristus died a blessed Martyr; this man lived within eighty yeares after Christ, *Anno* 112. who (if we believe the Decretall) maketh mention of Altars. For he speaketh of the dedication of Churches, and consecration of Altars. Hyginus that lived *Anno* 154. and died a Martyr, maketh mention of Altars; for, according to Gratian, he made a decree concerning the re-dedication of a Church, *si motum fuerit Altare*. Pius succeeded him, and lived *Anno* 158. who, according to Gratian, maketh mention of Altars, and of a linnen cloth spread upon Altars: whereunto the practice of the Church agreeth; for, *Corpus Domini non in sericis, sed in syndone munda consecratur*. Wherefore for 158. yeares it may seem there is mention made of Altars, and none at all of the Communion-Table.

Ob. But the Centurists tell us, that these Epistles are forged things, and trifles of no worth: Or if they be true, then you may see how timely the mystery of iniquity began to worke in the Church of Rome in the dedication of Churches, and consecration of Altars.

Sol. If they be forged things, why did no Catholike Father, not so much as in the Greek Church, detect the same, and cry them downe? How comes it to passe, that both the East and West Church keep so good correspondency in the use of Altars, and in the dedication of them. Was this a mystery of iniquity in the West Church, and none in the East? But who gave this Quaternion of Ministers authority to brand the Martyrs of

the Primitive Church, and the whole Church both Greek and Latine, with the mystery of iniquity? But let the authority of these Decretals be what it will, here is some thing to be alledged for the antiquity of Altars; but no mention of the name of Communion-Tables in any writing true or forged, within 180. years of Christ. Therefore as yet it appeareth not that the name of Table is two hundred yeares more ancient than the name of Altar.

CAP. III. Of Altars in S. Martialis, in S. Irenaeus, in Tertullian, in Origen,
in S. Cyprian.

BVt if the Decretals be of no value, the like I hope will not be said of S. Martialis, who lived eighty yeares before Pius, and maketh mention of Altars, *Coena Domini offertur in Ara*. Now I come to an Authour whom I conceive to be without all exception, viz. Irenaeus, a Martyr, and Scholer unto Polycarpus the Martyr brought up under S. Iohn, and therefore knew well what the practice was of holy Martyrs, and godly Fathers both in the Greek and Latine Church, and was able to speak his mind, being chosen Ambassadour to the Bishop of Rome by the Church of France: though the Centurists jerk him for his negligent, and improper manner of speech.

This Martyr lived within twenty two yeares of Pius, viz. 180. who both mentioneth and alloweth of Altars in Churches, and oblations upon them, not because Pius and his predecessors so decreed, but because it is the will of God to have it so. *Deus nos vult offerre munus ad Altare frequenter sine intermissione*. The name of Table then cannot be two hundred yeares more ancient in the Christian Church, than the name of Altar. For that were to place a table in the Christian Church, twenty years before there was a Christian Church.

Tertullian lived Anno. 203. within twenty three yeares of Irenaeus. This learned Writer speaking of confession made by Penitents, in the Primitive Church, unto Priests; saith further, that the manner was, according to Rhenanus, *Aris Dei adgeniculari*, to kneele down before Gods Altar. Here is mention made of Altars, and of reverence done before them. So Origen, who lived within twenty three yeares of Tertullian, viz. Anno. 226. maketh often mention of Altars, and reproveth those that brought not their oblations to the Altar; And saith, that it was the Lords owne Ordinance, that the Priests of the Gospell should participate of the Altar. He also mentioneth the contributions that were made, *ad ornatum Altaris*, for the decking of Altars.

The blessed Martyr Saint Cyprian, who lived within 14. yeares of Origen, viz. An. 240. maketh often mention of Altars, and of the use of them in the Christian Church, long before his time, and the Priests Ab Altari non recedant, ought not to be withdrawne from their service at the Altar, nor to be otherwise employed, *Nisi Altari & sacrificiis deserviendo*. To descend bwer to prove the Antiquity of Altars, were against reason. By this, that hath beene said, it appeareth, that the name of Table is not

200. yeares more ancient than the name of Altar. But that the name of Altars, and the reverend use of them, have beene in the Christian Church long before the name, or use of Table; and have continued in the Christian Church, in honourable repute from the very beginning thereof, without interruption for 3943. yeares: therefore the name of Table cannot be 200. yeares more ancient in the Christian Church, than the name of Altar.

CAP. IV. Who first objected against Christians, that they had neither Temples, Altars, nor Gods. What those Temples, Altars and Gods were, that Christians had not. Of Churches in the Primitive Church

WHEREAS it is said that Christians could have no Altars within two hundred yeares of Christ, because they had no Churches in all that space: This maketh as much for the overthrowing of Tables, as for the removing of Altars. For if there were no Churches in all that time, then there was no Table. Then is not the name of Table two hundred yeares more ancient in the Christian Church, than the name of Altar, by that reason.

2. Those that first made this objection were Heathens, whose malicious speeches Christians should not make use of to the prejudice of their owne religion. Not Origen, but Celsus in Origen: nor Minutius Foelix, but Caecilius in him do object against Christians, *Quod tanquam athei nulla haberent Tempia, nec Deos, nec Altaria.*

3. Those Heathens that say we had no Altars, do not say we had Communion-Tables two hundred years before there were Altars in the Christian Church. Wherefore this authority borrowed from Heathens, will not furnish this man with a Table two hundred yeares before there were Altars.

4. It is true, Christians in the Primitive Church had no Temples, that is, such magnificent Temples, as were dedicated to Heathen gods: but they had Churches from the beginning of Christianity. Neither had they Altars to sacrifice beasts on, but they had Altars for the offering up of their Christian Sacrifices: Neither did they worship Heathen gods, but a God that made Heaven and Earth. *Deos vestros* (saith Tertullian) *colere de scimus, ex quo illos non esse cognoscimus*; yet are we not Atheists for all that, but *quod colimus Deus unus est, &c. verbo quo jussit, ratione qua disposuit, virtute qua potuit, ex nihilo expressit, in ornamentum majestatis suae.* The like answer is given in sundry places to Celsus by Origen. The Heathen therefore did them wrong to charge them with Atheisme, because they departed from their Idolatry, and renounced their Temples, Altars, and gods. For God they worshipped, and Altars they had, as both Origen, and Tertullian before him, and Irenaeus before them both do plainly witnesse.

Now that Christians had Churches, and Altars for Christian Sacrifices, from S. Pauls time, till the time of Constantine the Great (notwithstanding the many and bloody persecutions raised against them,) is so cleere a truth, that I wonder any man of learning should deliver the contrary. For what service they can doe the Church in maintaining an untruth, I cannot imagine.

True it is, some Christians in the Apostles times, and after, till Constantines raigne, and when he was gone also, were forced, first for feare of Heathens, and after for feare of Hereticks, were constrained sometime to meet in private houses, and vacant places: and as the Apostle saith, wandred in Desarts, and Mountaines, and Dens, and Caves of the Earth: yet for all that the greatest part of Christians had both Churches and Altars all this time. And their Churches were distinct from private houses; Have yee not houses to eate and to drink? despise ye the Church of God. These Churches were common houses of great receipt. Here Men and Women, unbelievers as well as believers, learned and unlearned. Here much people assembled and were taught. In these Churches Women were not permitted to speake: but in their owne houses they might speake, and ask their Husbands questions. Here men might not be covered, for this was against the custome which they observed when they met together in the Church. These Churches had their Governours, which also had houses of their owne. These Governours were Bishops, which had power of excommunication and absolution. This power Diotrepes abused, for he cast godly men out of the Church. These Churches had stocks of money belonging to them, which were dispensed by the direction of their Bishops to such as were admitted into the Church to be so relieved, as Widowes of 60. yeares of age; but young and idle Widowes were not to have any such allowance. There was in these dangerous times a visible Church. There were Bishops and Presbyters to governe it. S. Paul himselfe, with these Presbyters at Ephesus three yeeres together. And it is manifest, that they came together into one place to serve God, and this one place S. Paul saith is a Church. How can it then be said, that there was no Christian Church built in the Apostles time: but that they met only in private houses. I maintaine not the fabrick and endowment of those Churches to be all one with ours.

Our Churches by God's mercy are a glory to our Religion; the fruits not of piety only, but of peace and plenty: are environed with Churchyards, are fairely built of Stone, covered with Lead, beautified with goodly Glasse-windowes, Pinnacles, Battlements, have their Porches, severall Iles, Belfreyes, Steeples, Bels. In the body of these Churches are

placed Pulpits, Seats, Pewes, and the Baptisterion or Font towards the West, together with the poore-mans-Box; To the Chancels belonged the Vestry, Lavatory, Repository, and Reclinatories for hearing confessions. Our Churches are endowed with Gleb-lands, Tythes, Houses, Gardens, and Orchards, for Parsons, Vicars, Prebendaries, Deans, and Bishops. Our Churches, with their Parishes, have their severall limits, bounds, and Precincts. Now to imagine the continuance of all these in this compleat and flourishing estate ever since the Apostles times, were to build Castles in the aire. The piety of Princes, and devotion of God's people in aftertimes gave beauty and wealth to Churches.

But when I avouch the being and use of Churches in the Apostles times, I pray conceive, I meane true materiall Churches, but sutable to the condition of the Apostles, and Apostle-like men of those times. Those times had Woodden Chalice, but Golden Priests. The Churches were wooden, poore and base, but the Church-men were like polished Saphyrs. They were poore in earthly revenewes, but rich in the heavenly treasure.

But Churches, I am well assured, they had in the Apostles time, for the Saints of God to meet in at least every Lord's-day: made at first of private houses, dedicated by the Owners; and in such sort consecrated by the Apostles, and Bishops their successors, to the Lord's service, that they could never more returne to their former common use, to eat and drink, to lye down and sleepe in: but were employed only for the worship of God, reading, and expounding of Scripture, singing of Psalmes; for supplications, prayers, and giving of thanks, and receiving the holy Eucharist.

And all these holy offices were performed in a decent and reverend order, some in the first, and others in the second service.

True it is, they were the houses of private men, which were at first converted into the Houses of God; and whether they were Chambers or Parlors, upper or lower roomes; whether covered with Thatch or Reed, Tyle or Slate: whether paved with Stone, or beaten plaine with the feet of the frequenters, I will not take upon me to define.

But how ever they were made and prepared, none, I am sure, was so irreligious to come into the Lord's-house, as then it was, especially on the Lord's-day, without his oblation; which being then by the Priest collected, and put into the Treasury, amounted to so good a famine, that therewith Captives, Prisoners, sick and needy persons were relieved, Widowes maintained, and the Elders that ruled well were doubly honoured.

These poore and contemptible Churches were at the very first so distinguished, that *Audientes, Catechumeni*; Believers, and Priests, yea, and Penitents, had their severall places to set them apart one from another. These poore Churches shined not with gold or precious stones, but were illustrious and glorious by the holinesse of Priests, holinesse of Altars, where they alone waited; and the holinesse of the blessed Eucharist that was thereon, and could not elsewhere be consecrated.

The maintenance, and Mansion-houses belonging to these Churches and Church-men, persecution made uncertaine to the chiefest of them, more than to the rest. For unto this very day, We both hunger, &c. thirst &c. are naked, &c. have no certaine dwelling place, saith he, that knew both how to abound, and how to want: how to enjoy the revenewes of devotion, and to endure the misery of persecution.

The knees of Camels shewed well, that the practise of piety was then performed, in kneeling before their Saviour and Redeemer. The stooles they had were either none, or none but fall-stooles, to come and fall downe and kneele before the Lord their Maker. Ambition to step up into the highest roomes and seats, and there to inclose and inthronize themselves, was confined to Pharisaeicall Feasts, or Synagogues: holy men had no such custome, sought no such state or ease; neither the Churches of God.

It is plaine enough they had Churches for God's service, and as evident it is that they had Altars. S. Paul sayes in plaine termes, We have an Altar; and distinguisheth it from the Leviticall Altar: for hereof they have no right to eat, which serve at the Tabernacle. Consider what Theophylact sayes, *Nos (inquit Apostolus) observationem habemus, verum haud eam qua fit in hujusmodi cibis, sed super Altari, sive in cruenta hostia vivifici corporis. Hujus ut sint participes, nec pontificibus quidem legalibus permittitur, tantisper dum tabernacula, hoc est, legalibus umbris serviunt.* Some expound this place of Christ Himselfe: wherefore if any further difficulty should be made in expounding this and the like places of Scripture, the practise of the Primitive Church immediately succeeding the Apostles, (whereof we have already heard, and may heare more) will make it plainly appeare; that Christians in these purest times, and in the midst of their persecutions, had Churches, and in these Churches were Altars; and that they are utterly mistaken that say no Churches were built, no Altars erected till two hundred yeares after Christ.

CAP. V. Of the favour which Christians found, with the Emperours in the midst of their persecutions. Eusebius and Tertullian witnesses hereof.

IT may not bee denied but many and bloody were the persecutions, wherewith the Saints of God were tryed in that fiery furnace, whereinto they were cast, and continued neere 300. yeares. Yet as it was with the Israelites, when they served the Philistims, God sent them deliverers, and gave them favour sometimes, in the sight of those that held them in subjection: So their gracious Lords, upon reason of State, used some connivence, and extended an hand of mercy, and sometimes an arme of protection over them. We may finde, that the Emperours caused sundry edices (upon petitions of grace, preferred by diverse pious, and worthy persons unto them) to be issued out in their behalfe: as that of Trajan; *hoc genus non inquirondum*; This was in the third persecution, *Anno. 98.* Nerva before, *eos absolvi voluit.* This was *Anno. 96.* Domitian, in contempt of the meane and despicable condition of the brethren of our Saviour, did the like tenne yeares before. This was in the second persecution, *Anno. 81.* Hence it was, that St. Iohn returned againe from banishment, and dwelt at Ephesus, and remained Bishop there as afore. Adrian succeeded these in his favourable edicts, in the behalfe of Christians; *Ne turbentur.* Saint Iustin putteth Antonius Pius his sonne in minde thereof. This was *Anno. 117.* Antonius Pius, upon the petition of this holy man, did the like; And this was *Anno. 138.* Melito Bishop of Sardis, confesseth it to be true; that Nero, and Domitian, at the instigation of some wicked men, persecuted the Christians, but that Domitian, upon better consideration, relented: And that the Emperours Ancestours, to Antoninus Verus, did support and defend them, as he also did, this was *Anno. 161.* But Marcus Aurelius, as he had just cause, not onely defended them, but commanded their enemies to bee burnt quicke, because by their prayers, his Army was refreshed with water, in a great famine and drought; and his enemyes the Germanes, were burnt with fiery hayle storme. Iulius Capitolinus witnesseth the same, *Fulmen de coelo precibus suis contra hostium machinamentum* (sc. Legio καραινοβολος dicta) *extorsit, suis pluvia impetrata, cum siti laborarent.* This peace Commodus granted unto the Vniversall Church, throughout all the world. In his time Bacchylus was Bishop of Corinth, and Polycrates Bishop of Ephesus. This peace was *Anno. 180.* And in the seventh persecution, Dionysius Bishop

of Alexandria, in his Epistle to Stephen Bishop of Rome, confesseth, that all the Christians then enjoyed peace. And this was in the eighth persecution under Decius, *Anno*. 256. Galienus granted the like edicts, under whom and Valerianus was the ninth persecution. This was *Anno*. 260.

Heare now what Tertullian will say to this purpose, who was 140. yeares before Eusebius. The Lawes made against Christians, *Trajanus ex parte frustratus est, vetando inquiri in Christianos*. And Hadrian, Vespasian, Antoninus Pius, Antoninus Verus, would never urge the execution of them: Let, saith he, M. Aurelius his letter be produced, hereby it will appeare, that he quit the Christians from all danger of punishment, and denounced death to their accusers: And gives the reason before specified.

The name of Christians, saith he, came in under Tiberius, who threatned punishment against all those that accused them: Domitian indeed began to persecute them, but hee quickly relented. *Caeterum de tot exinde principibus ad hodiernum, Divinum, humanum abque; sapientibus, edite aliquem debellatorem Christianorum. At nos è contrario edimus protectorem*. The Christians, then, it seemes by Tertullian, from the time of Domitian, *Anno*. 81. unto the Raigne of Severus, when Tertullian lived, found Protectors, not all great persecutors; this was *Anno* 193. Nero excepted, the Heathen could not shew from the Raigne of Tiberius, (when Christianity began) how any one Emperour sought to root them out; but hee could let them see, that very many had shewed them favour. Christians therefore, for feare of Tyrants, were not faine for 200. yeares together, to live in Woods, and Caves, under the ground: But their Churches were built, and frequented, and their Bishops well respected; and this favour continued till about the nineteenth of Dioclesian, *Anno*. 298. And Dioclesian was the first persecutor, that I can finde, that caused Churches and Oratories to be broken downe, which had beene soone done, if Christians had no Churches, till above 200. yeares after Christ.

CAP. 6. Of the succession of Bishops in their severall Sees. S. Ambrose's art to save his Church and Altar standing. Synods assembled. Power of the Keyes exercised. The wealth of the Church of Rome. The multitude of Christians a terror to Heathen.

IT is also manifest, that there is a continued succession of Bishops from the Apostles times unto the Nicene Councell. And the Catalogue of the foure most famous Sees of Ierusalem, Antioch, Alexandria, Rome, appeare in Eusebius. And it is probable, that the godly Bishops preserved their Churches standing in those dangerous times, by the selfesame art whereby S. Ambrose kept his from surprising of Arrian Hereticks: *Fervebat enim tunc persecutio*, saith he.

The art was Christian fortitude and patience. *Sanè si me vis aliqua abduceret ab Ecclesia, carnem meam exturbari posse, non mentem potuistis advertere?* Me you should finde ready, *Vt si Imperator faceret quod solet esse regiae potestatis, ego subirem quod Sacerdotis esse consuevit. Quid ergo turbamini? volens nunquam jus deseram, coactus repugnare non novi.* I will not willingly betray my Church, but submit to what the Emperour will cause to be done. *Dolere potero, potero flere, potero gemere. Adversus arma, milites, Gothos quoabque; lachrymae arma sunt. Talia enim munimenta sunt Sacerdotum.* So our holy Bishops in the ten persecutions commended the preservation of the houses of God, who would surely, as David did, looke unto his owne house, when by prayers and teares he was forced so to do. *Vis haec Deograta.* A broken and a contrite heart thou canst not despise. The Heathen are entred into thine inheritance. Lay hand upon the shield and buckler. Why pluckest thou not thy right hand out of thy bosome? Thus (doubtlesse) Christians preserved their Churches standing. And it is more Christianlike to acknowledge a truth, and to give God the glory thereof, than to the dishonour of God, and shame of Christianity, to maintaine a falsehood.

The Bishops of those times were contented to yeeld themselves to be sacrificed, to keepe their Churches from ruine. They put on the minde of the Lord Iesus, If ye seeke me, let these go their wayes. This minde Saint Ambrose notably discovered, *Offeram jugulum meum. Vtinam meo sanguine sitim suam expleant.* Let my life go to save my Church. O blessed minde, well beseeming a Bishop! nay to save the Altars, *pro Altaribus gratiùs immolabor*, I would be glad at my heart to be sacrificed

for Altars. Behold, Behold, the president of a true Bishop! and let him that is bound in conscience to president himselfe by such a paterne, be astonished and ashamed, if he have betrayed the contrary disposition by word or deed. To conclude, since there was such an evident succession of Bishops in their severall Sees, we may be well assured they had Churches, and did not for feare run into Woods, and Dens, and Caves of the earth to administer the holy Sacraments, where were neither *Baptisteria*, nor *Altaria*: for so to do was forbidden. The Canon is expressed, *De his qui ad Haereticorum speluncas causa orationis accedunt*: Hereticks would consecrate and administer the Sacrament in any place, in Woods or Dens; but Christians only in the Churches and upon Altars, even in the heat of persecution under Valens.

Moreover, within the space of 200. yeares after Christ, there were made many Assemblies and Synods of Bishops: as namely, one in Asia, at which was present S. Iohn himselfe, with the Archbishop and other Bishops, *Anno* 99. There was also a Synode at Ancyra in Galatia, against Montanus, *Anno* 163. wherein his opinion was adjudged prophane, and the defenders excommunicated. Therefore they had Churches. But if we take a view of the Canons of that Councell, we shall perceive the severall and distinct places appointed in their Churches, both for *Fideles*, & *Catechumeni*, & *Audientes*, & *Poenitentes*: And that these Churches had Goods and Lands belonging to them. In the yeare 254. there met a very great Synode at Rome, under Cornelius, when Novatus was cast out of the Church. In the yeare 273. a farre greater Synode met at Antioch, wherein Samosatenus was condemned; and by the Edict of the Emperour Aurelian, was cast both out of the Church, and out of his house.

Some of these Churches had so great meanes belonging to them, and particularly to the Church of Rome, that even in the times of persecution, and when their Bishops suffered martyrdom, yet the Church, as appears by Cornelius his Epistle to Fabius Bishop of Antioch, maintained one Bishop, forty six Priests, seven Deacons, seven Subdeacons, forty two Acolythits, Exorcists, Readers, and Porters, fifty two Widowes, and other poore one thousand five hundred. This was the estate of the Church of Rome when Cornelius was made Pope, *Anno* 254. under Decius, when the eighth persecution began.

If Christians had liberty to meet at Synods, they might with more liberty meet at Churches. And if they duly exercised the power of the Keyes, casting out some, and receiving others into the Church; and if they had such a great number of Priests and Deacons in some one Church, it is to be thought that innumerable multitude of Christians resorted to their

service: all which being put together, it cannot be denied with reason; but that they had Churches to assemble in. Trajan feared more the multitude, than the religion of the Christians. For as Seneca sayes, the superstition of Christians, had run through both Cities, and Villages, and open fields. *Omnia complevimus* (sayes Tertullian) *urbes, insulas, castella, municipia, &c.* And the meaning is not, that Christians were clapt up prisoners in these places. For the complaint of the Heathen was this, *obsessam vociferantur civitatem*, that they had in effect besieged their Cities, *in agris, in castellis, in insulis Christianos, omnem sexum, aetatem, conditionem, etiam dignitatem transgredi ad hoc nomen, quasi detrimento moerent.* And Plinius. 29. *ipsa multitudine*, was troubled at their number: whereupon Trajan made a law full of confusion (sayes Tertullian) *hoc genus inquirendos non esse, oblatos verò punire oportere.* Christians therefore being so many, so potent, so zealous, would not runne out of the Cities whereof they were Masters, to pray with Hereticks in Dens and Caves, contrary to their discipline, and leave their Altars on which only they consecrated the Eucharist.

CAP. VII. Sundry Parish-Churches, or Churches in Villages in the Primitive times. Some built, Annis 47.97.110.117.150.160.182.193. Churches in Britanie, 183. and in 55. Churches frequented. Parish Priests. Bookes of Canons appointed to bee read in Churches.

BVT to put this matter out of all Peradventure, and to make their error cleerely to appeare, that say there were no Churches built till 200. yeares after Christ: It is manifest, that within lesse than 200. yeares after Christ, Christians had some distinction of Parishes, though without Parochiall rites which they now have: these Parishes had Consecrate ground or Church-yards belonging to them: in these Church-yards stood materiall Churches: these Churches were distinguished into severall parts and roomes. And if all this prove so to be, then there were Churches built within 200. yeares after Christ, and it is an error to defend the contrary.

About the yeere of Christ 47. Eusebius proveth out of Philo, who lived under Claudius, and had conference with S. Peter at Rome, that in every Village there was then a religious House, which the Christians called *Semnon*, wherein it was unlawfull to eat or drink; but all the time they were present in these houses, was spent in reading the Lawes and Oracles of the Prophets, and in singing of Psalmes.

Before this time, Theophilus his house in Antioch was consecrated into a Church. And there S. Peter set his Chaire. About the yeere 97. S. Iohn and diverse other Bishops kept their Synod in a Church. This Church stood over against the Hill where the Young-man robbed, whom S. Iohn converted. *Anno* 110. Ignatius reprooved Trajan in a Church. *Anno* 160. Polycarpus received the Sacrament in the Church of Rome. About the yeere 182. under Commodus, Narcissus was Bishop of Ierusalem, who absented himselfe so long from his Church, that three one after another were created Bishops in his See. So long stood the Church of Ierusalem. Gajus, *Anno* 121 succeeded Zepherinus, and maketh mention of Churches built by the Apostles, and of the Tombes of the Apostles there to be seene, as Men went to the Vatican. *Anno* 193. Severus allowed the Christians a Church or publike house *ad pium usum*; and before him, *Anno* 117. Adrian had done the like. But it is strange, that English Men of all other, against the Records of English Chronicles, and to the disgrace of our English Nation, should deny that any Churches were built till 200. yeares after Christ. For *Anno* 183. Lucius struck with admiration with the Miracle

wrought in Germany his neighbour Countrey, by the prayer of Christians, made sute to Eleutherius, ut per ejus mandatum fieret Christianus, hoping doubtlesse, that the God of Christians being his God, he and his Realme should be preserved from all dangerous enemies. Hereupon he caused the Temples of the Heathen gods to be dedicated to the worship of the true God; and erected 28. Bishops, and Archbishops Sees, and liberally endowed them; and by his Charter confirmed both Churches and Churchyards for Sanctuaries.

But above a hundred yeeres before Lucius, Ioseph of Arimathea in the raigne of Nero and Arviragus, had built a Church at Glastonbury, Anno 55. *Erat haec ecclesia ab ipsis discipulis Domini aedificata*, witnesseth Hen. 2. in his Charter. Anno 66. S. Paul sent Crescens into Galatia, who built a Church at Vienna. But all this labour might have beene saved: for Eusebius alone maketh it plaine, that many Churches were built within 200. yeares after Christ; and that the number of Christians was so great, and their Bishops so much revered, that they built very wide and large Churches, because the old ones would not receive their Congregations.

These Churches had Parish Priests, as we now call them, or Priests which were not Bishops, belonging to them: for Anno 240. many of these were called out of their Parishes to be present at a Disputation, undertaken by Dionysius Archbishop of Alexandria, against the Chiliasts. Before this time, Anno 190. a Decree was made in a Synode of Palestina, that Easter should be kept on no other day but Sunday: and it was also ordered, that this Decree or Book of Canons should be copied out & sent to severall Parishes, as well as Diocesse, there to be read, that themselves might not be charged with the errours of their parishioners. Thus it appeareth, that there were both Cathedrall and Parish or Village Churches, within lesse than 200. yeares after Christ.

CAP. VIII. Situation of Churches on a Hill: looked towards the East. Five distinct places in Churches. Church portch appointed for Penitents. Penance in Sackcloth imposed on delinquents. Want of discipline among Hereticks taxed by Tertullian. Where the Pulpit stood in S. Cyprians time. Laicks not allowed to sit in the Church. Clergie and Laity divided at the Communion.

IT appeareth by what hath beene said, that there were Churches even from the very Apostles time: and that no doubt may be made thereof, we have their situation and formes described unto us.

First, for their situation, it is evident, that they were commonly set upon an Hill, or some high and eminent place, and looked toward the East. *Nostrae columbae domus simplex, etiam in editis semper, & apertis, & ad lucem: amat figuram Spiritus Sancti, orientem Christi figuram*, saith Tertullian. S. Iustin before him tels, that Christians prayed with their faces to the East. This custome begun in the Primitive, hath continued ever since, as may appeare in the writings of the Fathers:

Secondly, for their formes. The Centurists tell us, of a Canon under the name of Gregory, Bishop of Neocasaria, and Scholer of Origen; wherein mention is made of five distinct places, or Roomes in Churches, set apart, for so many severall uses. This Canon hath not gotten the approbation of these Iudges, but we had not need to like it the worse for that, in regard we doe finde the Observation of these distinct places, and their severall uses to bee very ancient, and to be so set out and used, before either the Scholer, or the Master were borne.

The first of these roomes, is called Προκλαυσις, or the Church Portch, where Penitents used to stand; or rather, to cast themselves downe, and, in humble manner, to desire the faithfull to pray for them, as they went into the Church. 2. Is called Ακροασις, Auditorium, this was within the doores of the Church, here stood those that were called Audientes, and behinde them, such Poenitentes as were admitted into the Church, after open penance, *Ad manuum impositionem*. 3. [illegible], this was a place allowed for the Catechumeni to remaine in; and there to stand and heare Lectionem & tractatum; which done, they were dismissed. And the name of the place put them in minde of their duties; which was to stand and view some Rites and Ceremonies of the Churches, and the place where the fideles were to communicate; and to busie their mindes, in the contemplation and desire of those holy Mysteries, whereof the *Fideles*

were partakers; and from which themselves were excluded, til after Baptisme: 4. [illegible], this was a higher, and more eminent place, appointed for the faithfull to stand in; who after the dismissal of the *Catechumeni*, went to the service appertaining to them. Behinde these, stood such *Poenitentes*, as had received imposition of hands, who were permitted to behold the dispensation of the sacred Mysteries, but might not partake the same: Therefore they stood, when the faithfull kneeled. 5. Μεθεξις, or the Communion; where the Beleevers communicated, and received the holy Eucharist; called also *expletio*, because after delinquents had perfectly fulfilled their penance, they were reconciled to the Sacraments, and communicated. This distinction of places, in the Church, is very ancient: Therefore their mistake must needs be great, that say, there were no Churches built, till 200. yeares after CHRIST. That Churches had Portches, where Penitents humbled themselves, before the Canon was made, ascribed to Gregory of Neocaesarea, appeareth plainly, because Origen, after his fall, cast himselfe downe there, and prayed all that came into the Church, to trample upon him, as unsavoury salt. Natalius also, who made himselfe Bishop of the heresie of Artemon, for a salary of 150d. a moneth, did the like before Origen did his. For he came in sackcloth, with ashes on his head, fell down before Zepherinus Bishop of Rome: Nay, *pedibus advolutus, non Clericorum modò, verùm & plebis*, laying prostrate at the feet, not of the Clergy only, but, of the common people, he intreated all their prayers, and so, with much adoe, *vix tandem admissus*, hee was at last received into the Church. These distinct places continued in S. Cyprians time, *Lapsis congruit verecundia, &c. adeant ad limen Ecclesiae, sed non uti abque; ut transiliant*: Modesty (say the Clergy of Rome unto S. Cyprian) becomes those that have fallen in persecution; they may come to the threshold of the Church, but not presume to step over: *mittant legatos pro suis doloribus lachrymas*, let them shew their sorrow by their teares, & let these be their spokesmen for pardon. This discipline was strictly observed before this time by Fabianus, who would not receive Philip the first Christian Emperour into the communion of Believers, before he stood in *Locopoenitentium*, in that place within the Church which was apointed for Penitents.

There may also be found very good ground for the distinction of the other places in the Church before mentioned. It appeares out of S. Cyprian, that the Pulpit stood in an eminent place in the Church; yet in such a place where the whole multitude assembled together. He had made Celerinus Reader, and thinks fit to set him *super tribunal Ecclesiae, ut loci altioris celsitate subnixus, & plebi universae conspicuus legat praecepta Evangelii*. It appeareth also out of him, that severall places in the Church

were appointed for the Clergy, and for the Laity. Trophimus a Priest had either sacrificed to Idols in those times of persecution, or else was Libellaticus, had paid his fine to be freed, and had his Ticket or Libell to manifest the same, and to free him of further question. This man, after penance done for this fault, was admitted into the Church againe, but found no other favour, but *Vt Laicus communicet*, to communicate in the same place that the Laity did, and was not permitted *Locum Sacerdotis usurpare*, to approach unto the Altar, or take the place of a Priest any more: So Cornelius deposed Novatus that was made Bishop in a Taverne; and after he had performed publike penance, he was received only, *In communionem Laicorum*, to communicate with the Laity. Now that these distinctions of places were strictly observed in the Catholike Church within 200. yeares after Christ, appeareth manifestly out of Tertullian, who, to the shame and confusion of Hereticks, very excellently discovereth the want thereof among them. *Non omittam ipsius haereticae conversationis descriptionem*, I will tell you (saith he) what the fashion of Hereticks is in their meeting, how light, vaine, and base it is, issuing out of the earth, and the braines of idle men, *Sine gravitate, sine auctoritate, sine disciplina*, very sutable to their faith. For first of all, *quis Catechumenus, quis Fidelis, incertum*; you shall see no distinction made amongst them of *Catechumeni, & Fideles: Pariter adeunt, pariter audiunt, pariter orant*; they run in a rout together, and so heare and pray all in one place: and if Heathen men come in while they are at their Sacrament, before these Swine doe they cast their Pearles, *licet non veras*, though they be false: *Prostrationem disciplinae*, and when they prostrate discipline in this manner, they would be commended for their purity and simplicity. *Cujus penes nos curam lenocinium vocat*, the care whereof amongst us, they stile the trappings of the Whore of Babylon. For the reformation of these grosse and odious abuses, and to restore the Church to her ancient and reverend discipline, the Councell of Ancyra was assembled. Here you shall finde cleerely, how *Audientes, Catechumeni, Fideles, & Clerici, & Sacerdotes*, were distinguished: by all which their mistake sheweth it selfe, that say there were no Churches till 200. yeares after Christ.

CAP. IX. Where the Communion was celebrated. The installation of Bishops. The Bishops Throne. S. James's Chaire in Ierusalem. S. Peter's Chaire in Rome. What kept S. Austine in the bosome of the Church. Hereticks had no Church. Succession of Bishops from the Apostles, necessary to prove a true Church. How S. Irenaeus, S. Augustine, Tertullian, confounded Hereticks. The detection of the creeping in of Aereticks. A true succession of Bishops in the Ch. of England. When Schismaticks crept into it.

LET us now come to speak more particularly of that place of the Church where the Priests served. This was called Presbyterium, because it was a place appointed for Priests to administer the Sacrament in. Here Anicetus gave the Eucharist to Polycarpus, *Anno* 167. Hither Theotechnus brought Marinus to receive the Sacrament, thereby to be encouraged to endure Martyrdome. Here were made the inthronizations of Bishops. Egesippus sayes that he was present at Rome, when Anicetus was installed, *Anno* 167. And many personages of great quality were present at the solemnity of Fabianus his installation. All these received their president from the Apostles. For S. Iohn went from Ephesus into a Church, *Constituere Episcopos*, to ordaine Bishops. For this purpose, a Chaire or Throne was placed in the Presbytery or Chancell. Vrbanus Bishop of Rome, *Anno* 230. speaking thereof, sayes, that before his time, *Sedes in Episcoporum Ecclesiis excelsae constitutae inveniuntur; ut thronus speculationem & potestatem iudicandi, & solvendi, & ligandi à Domino sibi datam doceat*; their High-place put them in minde of their high authority, given of the Lord to binde and loose. And Vrbanus may well say they were found there, for there they had continued in the principall Sees even from the Apostles: *Sublimiorem quandam sedem fuisse indicat historia de Cathedra Iacobi*; that there were such lofty seats, S. Iames his Chaire is an evidence, say the Centurists out of Eusebius, that bare them no great good will. The Bishops seat of S. Iames continued in the Church till Eusebius his time, *Anno* 326. which the Brethren there ordinarily have shewed unto all men. Such a Seat it was, wherein Saint Irenaeus saw Polycarpus Bishop of Smyrna sit, *Anno* 180. Such a Chaire, S. Austin telleth Petillianus, remained both at Ierusalem, and Rome, from the Apostles dayes till his time. Though (saith he) you slanderously call the Chaire in other Churches, *Cathedram pestilentiae*, what cause hath the Church of Rome given you, to say so of it; *In qua Petrus sedit, & in qua hodie Anastasius*

sedet? or the Chaire of the Church of Ierusalem; *In qua Iacobus sedit, & in qua hodie Iohannes sedit, quibus nos in Catholica unitate connectimur*, to which two Churches we are joynd in Catholick Vnity? The succession of Bishops in such a Chaire, was one thing, amongst others, that kept St. Augustine from departing out of the bosome of the Catholicke Church. For thus he saith in his answer to the Epistle of Manichaeus; *Multa in Ecclesiae gremio me iustissimè tenent—tenet ab ipsa sede Petri Apostoli, us abque; ad praesemem episcopatum successio sacerdotum*; The succession of Priests, from Saint Peters seat, keepes me of right in the Church: *Tenet Catholicae nomen*, the name of this Catholick See, keeps mee in. For whereas all Hereticks would bee called Catholicks; yet when they demanded by a stranger, be *ubi ad Catholicam conveniatur?* where is the Catholick Church at which they meet? *Nullus haereticorum, vel basilicam suam, vel domum audeat ostendere*, there is none of them all, that dare undertake to doe that. The very note whereby Hereticks were knowne from Catholicks, was; that Catholicks could shew their Churches, and the very Chaires in them; wherein there was not onely a Morall succession in purity of faith and manners; but a Locall succession of Bishops, continued, even from the Apostles times, which Hereticks could not shew, and therefore were hereby convinced to be such, and so put to shame, and confounded.

Thus Irenaeus confoundeth Valentinus, Cerdon, and Marcion. We are able, saith he, to reckon up all those, that were appointed Bishops by the Apostles, in their severall Churches, unto our time. But because that was too long a businesse, for the worke then in hand; therefore he reckons up those that had succeeded the Apostles, Peter and Paul, in the Church of Rome. And to them succeeded Linus, then Anacletus; *3o loco* Clemens; Clementi Euaristus, Euaristo Alexander: then Sixtus, *deinceps* Hyginus, *post Pius, post quem* Anicetus: Then Soter, and now *12o loco* *Episcopatum ab Apostolis habet Eleutherius*. By this ordination, and succession (saith hee) the tradition which is from the Apostles received in the Church, and the publishing of the faith, hath come even to us; which we being able to shew, *confundimus omnes eos qui, quoquo modo, vel per suam placentiam, vel vanam gloriam, vel per coecitatem, & malam sententiam, praeterquam oportet, colligunt*: we put all those to confusion, that through vaine glory, or ignorance, broach new doctrines in the Church. For none of all these Heretickes can derive their succession from the Apostles; nor shew how their doctrines were received, by Tradition from them: For before Valentinus, there were no Valentinians, and he came to Rome under Hyginus, and increased his faction under Pius, and continued unto Anicetus. Cerdon also, that was before Marcion, came in

under Hyginus, who was the eighth Bishop; and Marcion prevailed under Anicetus, which was the tenth. So those that are called Gnosticks, from Menander, Simons Disciple. All these sell into Apostacy, after the Church had continued a long time.

Thus Tertullian confoundeth Valentinus, Apelles, and other Hereticks: *edant origines ecclesiarum suarum, evolvant ordinem sacerdotum, ita per successionem ab initio decurrentem, ut primus ille episcopus, aliquem ex Apostolis, vel Apostolicis viris, (qui tamen cum Apostolis perseveraverit) habuerit authorem, & antecessorem*: Let Hereticks shew that they had an Apostle for the Author of their doctrine, or some Apostolicke man whom they doe succeed: as Polycarpus was placed by Saint Iohn in the Church of Smyrna, and Clemens by Peter in the Church of Rome. *Confingant tale quid & Haeretici*, I would faine see Hereticks to set their heads to devise such a pedigree. This hee was sure they could not: for Valentinus, and Marcion (saith he) came in under Antoninus the Emperour, and were cast out of the Church by Eleutherius. In this sort doth Saint Cyprian confound Novatian. *Novatianus in Ecclesiâ non est, nec Episcopus computari potest*, Novatian is neither Bishop, nor member of the Church, *qui Evangelica, & Apostolica traditione contempta, nemini succedens, à seipso ordinatus est*, because hee cannot prove his succession according to Apostolicall tradition. To conclude; thus doth Saint Augustine confound the Donatists, and Sectaries of his time; *Numerate Sacerdotes, vel ab ipsa sede Petri, & in illo ordine Patrum, quis cui successit videte*.

They that say there were no materiall Churches built till 200. yeares after Christ, are more injurious to the Church, and unjust to themselves, and to all true members of the Catholicke Church, than perhaps every one is aware. For if in all this time there were no materiall Churches, then there could bee no materiall Chaire, wherein their Bishops were enthronized, and if no Chaire, then no reall inthronization, then no personall succession from the Apostles, whereby the right faith was derived from God the Father, to his Sonne, whom he hath sent into the world out of his owne bosome, nor from the Sonne to his Apostles, nor from the Apostles to succeeding Bishops. For (as Tertullian reanoneth very excellently,) if we will have the truth to be adjudged of our side, it must appear by this, if we walk in that rule, *quam Ecclesiae ab Apostolis, Apostoli à Christo, Christus à Deo tradidit*, which we have received of the Apostles, they of Christ, Christ of God. Those that deprive us of the benefit of this Apostolicall tradition, plucke one speciall staffe out of our hands, whereby wee stay our selves from falling from the true Catholicke

Church, and beat all Hereticks out of our Communion. Miserable were we, if he that now sitteth Arch-Bishop of Canterbury, could not derive his succession from St. Augustine, St. Augustine from St. Gregory, St. Gregorie from St. Peter. For hee that remembreth whom hee succeeds, will doubtlesse endeavour, and pray to be heire to their vertues, as well as possessor of their places. What a comfort is this to his Grace, and to all those that receive consecration from him, and to all those that they shall ordaine, when they remember, that this Grace can say, *Ego sum haeres Apostolorum; Sicut caverunt Testamento, sicut Fidei commiserunt, sicut adjuraverunt, ita teneo*: I am the Apostles heire, the Faith which they have by Will bequeathed to the Church, that I hold. *Mea est possessio, Olim possideo, prior possideo, habeo origines firmas, ab ipsos authoribus quorum fuit res*: Here I and my Predecessors have kept possession, here are my evidences which I have to shew, that I have received the right Faith, from the true Owners. *Vos verò*, but as for you, Marcion, and Apelles, *exhaeredaverunt semper & uddicaverunt*, the Apostles, Christ, God Himselfe hath dis-inherited you, and cast you out: On the other side, what a confusion is this to all Hereticks, or Schismaticks, when the Fathers of our Church, and all true children of the Church shall be able to tell them, that they have no right of inheritance or portion in their Mother. *Quando & unde venistis? Quid in meo agitis, non mei?* tell us when, and from whence you come? and what you make your selves to doe in the Church, that are no sons of the Church? We can with Saint Irenaeus point you to the time of your comming in. You Cartwright, and your brood came in, as most Sabbatarians did, under Arch-Bishop Whitguift; and you Ames, and Brightman, with your Laodiceans, came in under Arch-Bishop Bancroft; and you Vicars, and our Cotton, with his fugitives, came in, or rather went out under Arch-Bishop Abbot. Thus Saint Irenaeus, Saint Cyprian, Saint Augustine, and other holy Fathers have detected the Donatists, Marcionists and other Sectaryes of their times, and so put them to utter confusion: And so by their example are we taught to doe, and our duty is to blesse God, that wee are able so to doe. Cotton therefore, or whosoever else is the Author of this Letter, shewed himselfe a sly and subtile Merchant, when he would make use of the authority of a learned and godly Bishop of our Church, against his mind, utterly to overthrow the Truth of our Church, by making simple people believe there were no Churches nor Altars till 200. yeares after Christ. For if this were so, and that he could tell us when our Church came in, then there would no be cause but to honour him, and his party for a true Church, as well as this of ours. And it would bee no reproch to him and his adherents, to have their

comming in detected, and thereby themselves discovered to bee no other,
but such whose comming in may be discovered.

CAP. X. Dedication, and Consecration of Churches, used by godly Bishops, and taxed by the Centurists for the Mystery of Iniquitie. What penance was performed by Hypocrites, and Apostata's, before their admittance into the Church of Confession, [*Exomologesis.*] Dayes of Penance, and Absolution: Citizens Penance.

I Will passe from the placing of the Bishops Chaire, to the dedication of his Church where it was set. The dedication of Churches within two hundred yeares after Christ, sheweth clearely, that there were Churches within that time. There is mention of Dedication of Churches under Euaristus, Anno 112. and under Hyginus, Anno 154. under Calixtus, of such as were fallen to decay by age, Anno 221. And before them all, Saint Clemens his command, both for building, and Consecrating of Churches, maketh it apparent, that there were Churches. The words of his Epistle to St. Iames are these, *Ecclesias facite per congrua loca, quae divinis precibus sacrare oportet.* These testimonies of Roman Bishops the Centurists suspect, and brand the Dedication of Churches, with the Mystery of Iniquity. But who delivered them the keyes of the bottomlesse pit, to condemne whom they list? Or what Mercury conveyed Saint Peters keyes into their hands, to shut out, nay thrust out of heaven, and to let in thither whom they list? No blessed Martyr, holy Father, or godly man before themselves durst, nay would forget their owne piety so much as to tax the Dedication of Churches for a Mysterie of Iniquity. But some of all these sorts have allowed, commended, and practised the Dedication of Churches. Where then the Doctrine and Decrees of Popes, and of the first and best times, are confirmed by the doctrine and constant practice of the holy Catholicke Church, it seemes great boldnesse and impiety in three or foure men, to condemne and to brand their authority with the Mysterie of Iniquity. It appeareth by the testimonies of Eusebius, Athanasius, Basil, Nazianzen, alledged by the Centurists Cent. 4. *cap.* 6. and of S. Austin, Prosper, and Sidonius alledged by them, Cent. 5. *c.* 6. and, if they had bene disposed they might have added to these, S. Chrysostome, Sozomen, S. Ambrose, Greg. Magnus, and diverse others in all ages, that have approved, and with great devotion and piety practised the Dedication of Churches: O then that there should be a mouth opened to such blasphemy! But to let them stand to their owne Master; whether the worke were good or bad, it is confessed on all hands, that there were Churches

dedicated within 200. yeares of Christ; therefore the Centurists will helpe to cry downe their opinion, that say there were none built in all that space.

Secondly, the use of the keyes, and the exercise of the discipline of the Church in excommunication, abstention, giving absolution, and receiving Penitens into the Church, all which were of famous and frequent use within 200. yeares after Christ, doe manifestly declare, that there were Churches built within that space. For how Delinquents should be excommunicated out of Dens, Forrests, or private houses, or solemnly admitted into them againe, is beyond any common understanding. If we cast our eyes upon the discipline used in the Primitive Church in casting out, and receiving men againe into the Church, we shall finde, that it was executed so solemnly, gravely, and impartially, yet with such pittie and fellow-feeling of humane infirmitie, as made the same very awfull and reverend, and struck the mindes aswell of those that stood, as of such as had fallen, with griefe and terrour. None that had fallen into any notorious crime, to the publike scandall of their brethren, and to the wounding of weake consciences, were admitted againe into the Church, before they had done open penance in sackcloth and ashes, with fasting and prayer. Thus was the Young-man, who had committed many notorious robberies, received againe into the Church by S. Iohn, Anno 100. So those simple Women led captive by Marcus the Valentinian, and by him corrupted both in body and minde, made open confession of their faults, *Lugendo*, & *lamentando*, Weeping and wailing before they were received into the Church. So by the sentence of Hyginus, *Cerdon à religiosorum hominum conventu abstentus est*, and was not received into the Church, before he had performed his penance, *exomologesis faciens*, Anno 151. So Marcion and Valentinus were cast out of the Church by blessed Eleutherius (saith Tertullian;) and when Marcion confessed his fault, and submitted himselfe to take penance, he was received to peace, with this Proviso, that he should reduce those to the Church whom he had perverted. Now in what sort Penitents performed their penance, and made confession, the act it selfe will discover. Is *actus* (saith Tertullian) this act which usually and most commonly is expressed by a Greek word, *exomologesis est*, wherein we confesse our fault to God; not as though he were ignorant thereof, but so far forth as by this confession, *Satisfactio disponitur*, the minde is set in readinesse for satisfaction, *poenitentia nascitur*, our repentance springeth out of it, and *poenitentia Deus mitigitur*, by our penance GOD is appeased. Therefore penance is a discipline used for the humbling and casting downe of men, *conversazione in injungens*; imposing withall such a manner of conversation, as may move pittie and commiseration: *De ipso quo abque; habitu, atque victu mandat*; This *Exomeloge* is giveth law both

to our food and raiment, and ordereth men to lye in sackcloth and ashes; to have the beauty of the body in no honour, to fill the soule with sorrow; *Plerum abque; verò jejuntis preces alere*, to feed our prayers with fasting, to weepe, waile, and mourne, night and day unto thy God, *Presbyteris advolvi, & aris* (as Rhenanus reads the place) *Dei adgeniculari*, to humble your selfe before the Priests, and to fall downe upon your knees, before Gods Altars, to sue unto al the brethren for their prayers in your behalfe. *Haec omnia exomologesis*, penance worketh all this. *Ergo cum te ad fratrum genua protendis, Christum contrectas, Christum exoras*, when you fall downe at your Brethrens knees, you catch hold of Christ, you over-intreat Christ to be good to you. And when your Brethren weepe for you, *Christus patitur*, Christ is troubled and affected, *Christus Patrem deprecatur*, Christ becoms your intercessor to his Father. *Facitè impetratur semper quod filius postulat*, a sons request is soone granted by a Father. Some (saith he) think they shall performe a speciall benefit, and afford an acceptable reliefe to their modesty by concealing their faults. As if forsooth; because our cunning will helpe us to bleere mens eyes; *proinde & Deum celabimus*, wee shall be inabled thereby to keep our faults from Gods notice: *An melius est damnatum latere, quàm palam absolvi?* had you rather be damned, so no body know of it, than to have your sins pardoned before the face of all the world? *Miserum est sic ad exomologe sin pervenire*, hee is in a miserable case that makes such a kind of confession. But besides modesty, which you hope to preserve by concealing your faults you may perhaps feare other inconveniences and disgraces that you make the body lyable unto, *quod inlotos, quod sordulentos*, that you have neither your face washed, nor your hayre kemb'd, nor your clothes brusht, and are shut up from all pleasure, and delight in *asperitudine sacci, & horrore cineris, & oris de jejunio vanitate*, feeling nothing but rough sackcloth galling the sides; seeing nothing but head, hands, face, clothes covered over with ashes; have nothing to be seene, but a pale face, thinne cheekes, and a meagre looke. And is this the matter that keeps you from Confession? *Num ergo in Coccino, & Tyrio pro delictis supplicare nos condecet?* It were good then to provide Purple, and Scarlet to mourne for our sinnes.

You may perceive by this, what strict and severe Penance open offenders were compelled to take, before they could be received into the Church. And this continued 2, 3. somtimes 4. yeares and more together, before *perfectionem suam reciperent*, they could be perfectly received into the Communion of the faithfull, as by the Canons of diverse Councells may appeare. If any fell in the persecution of Licinius, placuit Sanctae Synodo, the Nycene Councell determind thus: That though such were

unworthy of mercy, yet *aliquid humanitatis*, some favour should be shewed them. And the favour was no more but this, *tribus annis inter Poenitentes habeantur*, they must doe Penance for three yeares together, Anno 325.

Indeed we doe finde more severity brought into the Church in the times these Councells were celebrated, than can be found in the writings of the Fathers before alleadged. The reason is given by Socrates. The Novatians were a pure Sect, which divided themselves from the Church under Decius, Anno. 251. because they conceived the Bishops shewed too much favour to those that fell from the Church by reason of the persecution raised by Decius. Hereupon the Bishops made an Addition to the Ecclesiasticall Canon, that in every Church a Poenitentiary should be appointed to admit Penitents into the Church after they had done publike penance. This kind of Confession Nectarius abolished in the Church of Constantinople, after it had continued about 100. yeares, upon occasion of an abuse of an horrible nature done to a Lady of that City, (under colour of Confession) by a Deacon. True also it is, that Saint Chrysostome, who succeeded Nectarius, doth often give a glance at that kinde of publike Confession, saying, *non opus est quasi in theatro*, that there was no need that men should be set as it were upon the stage to confesse sinnes, which none suspected by them, and so make themselves a scorne to the world, when they needed not, which was the case of this woman. Howbeit the Confession whereof Irenaeus, Tertullian, and Cyprian speake, was never abolished, but continued in Saint Basils, Saint Gregory Nyssens, and in Saint Chrysostomes time, and ever after. So did likewise in the Latine Church: and to this purpose a solemne day was set apart for taking of publike Penance, for open faults; by imposition of hands, and sprinckling of Ashes, namely Ashwednesday, by the Canon of the Councell of Agatha in Gratian. This is the godly discipline wherof our Church speaketh in the Commination, of putting notorious sinners to open Penance, in the beginning of Lent, and wish that it might bee restored againe. And as Ashwednesday was appointed for putting notorious sinners to open Penance, so was Maundy Thursday set apart for their Absolution. *Dies quo sese Dominus pro nobis tradidit, in Ecclesia poenitentia relaxatur*, sayes Saint Ambrose; So writeth Innocentius to Decennius, *quinta feria ante Pascha Poenitentibus remittendum*, Thursday before Easter is appointed for Penitents to receive Absolution. This Absolution they tooke upon their knees, by imposition of the Priests hands, as appeareth in the Councell of Carthage. I know this whole discourse, touching Penance, is not pleasing, and that those that read it, will say, they have therein endured a long Penance. For all that hold the Nicene Creed, doe not hold the

Nicene Canons. Hee that prophesieth of Wine, and strong drinke, is a Prophet for some Palats. And hee that will bring you fresh suits of Tissue, and Cloth of Gold, to doe Penance in every day, at some great Feast, would be a welcome messenger of humiliation. That Ladyes might say to their women (to use Tertullians words) *Cedo acum crinibus distinguendis*, fetch me my Crisping pinnes to curle my lockes, & *pulverem dentibus elimandis*, and Powder to turne my boxen teeth into Ivory, *si quid ficti nitoris*, prepare me some excellent new Fucus to restore my complexion to a cleerer nitour: *praeterea exquirito balneas*, prepare me a sweet perfumed Bath, to clense the Cutis; *Adjicito ad sumptum*, be-speake me a banket of all choice Rarities at the Confectioners, *quum abque; quis interrogârit, cur animae largiaris?* and if some inquisitive Dames aske you, what means this preparation, of these dainties, of this exquisite Ceruse, this precious Fucus, this rare dentifrice, this curiously prepared Pomatum? *Deliqui, dicit in Deum*, tell them I have sinned against GOD, & *periclitor in aeternum perire*, and runne a dangerous hazard of eternall perdition: *Ita abque; nunc pendeo, & maceror, & excrucior, ut Deum reconciliem mihi*, therefore I take this sore Penance, and do torment and macerate my selfe, as you see, to procure my peace, and pardon with Almighty GOD. Oh that there were not too many now a dayes, that willingly would not thinke of any other Penance! But if any such be, they deserve as much to be pittied, as such Guides, as the Author of this Letter, to bee censured. For I pray you tell mee, if these kinde of men intend not utterly to overthrow the godly discipline of the Primitive Church, by denying that there were any Altars or Churches within 200. yeares of Christ. For if this were granted to bee true, which is palpable unto mee, then all that hath beene said concerning the godly discipline, constantly practised in Churches, and at Altars, would vanish into frivolous fancies, and idle dreames.

CAP. XI. Of Schooles of Religion. Catechists. Degrees in the Church. Educati, *Audientes*, *Catechumeni*, *Intincti*, *Neophyti*. Hereticks neglect these Orders. Libraries, Treasuries, Offerings at the Eucharist; disposed of by the Bishops. Corruption among Deacons. Timothy directed to take part of Oblations. The Emperours Brother a Bishop.

What should I speake concerning Schooles, Libraries, Gazophylacia, Treasure houses which were built in all Bishops Sees, and Metropolitane Cities, and belonged to the Church? Can any man imagine then, that there were no Churches built within 200. yeares after Christ, for the Bishop, Clergy, and people of God to meet in? Since the only end, why these were built, was to fit men for Gods Service in the Church. In Saint Iohns time there was a Schoole, and Church neere unto Ephesus: for himselfe did commend a young man to the Arch-Bishop, to be brought up, Anno. 100. There was a Schoole in Alexandria, where Pantaenus, Clemens Alexandrinus, and Origen taught one after another, Anno. 182. There was a Schoole or Church in Smyrna, where Irenaeus heard Polycarpus teach, Anno. 180. In Rome there was both a Church and a Schoole. For Anthia brought Eleutherius thither to bee brought up under Anicetus, Anno. 167. So much the Centurists avouch. And we may perceive by Tertullian and others, what the reason was why these Schooles were erected, namely for education of Youth and Converts in the Catechisme, and doctrine of the Church, that they might bee fitted to partake the Sacraments of the Church, and so in the end attaine to holy Orders, as they should bee thought worthy by the Governours of the Church.

For we must know, that there were many degrees for men to passe through, before the Church would admit them to the Sacrament of Baptisme and Eucharist, or receive them into holy Orders. And their Schooles and Libraries were of singular use to fit them for these purposes. First they sent their children, being come to yeeres of good discretion, and such also as took liking to Christian Religion, to these Schooles, to be brought up under Governours appointed for the purpose.

These Governours were called *Catechistae*, and entred early into the Church, Luke 1.4. Such an one was Origen, and those that were before him in the Church of Alexandria. The Catechists, though they were learned Men, yet were not necessarily in holy Orders: for Origen was Catechist at 18. yeares of age, An. 204. and he came to Caesarea where he

tooke Orders, Anno 234. thirty yeares after. Their Scholers, that were admitted to their Schooles to heare Lectures there, were called *Educati*: and those that were present at the Homilies, and Expoundings in the Church, were called *Audientes*. This was a distinct order, and knowne by these names from those that follow. The next to these were *Catechumeni*, which (as Iustin Martyr saith) being wonne to a good liking of Christian Religion, by that which they heard expounded in the Church, were not presently admitted to Baptisme, but were permitted to stand in place more honourable, than that which was allowed to Audientes, which might be Hereticks or Heathen. These had the favour both to heare and see, more than the Audientes might. There was also Ceremonie used at their admission into the rank of *Catechumeni*, whereas none at all was used about Audientes, being not esteemed any members of the Church at all. The Ceremony for their admission was the signing of them with the signe of the Crosse. So sayes S. Austin, *Catechumeni, non quidem per sacram baptismum renati erant, sed per Crucis signum in utero sanctae matris Ecclesiae jam concepti*. S. Ambrose said the like before him; *Credit etiam Catechumenus in Crucem Christi Iesu, quia & ipse signatur*; but if he be not baptized, he receiveth no remission of sins. And all the time *quo locum, & nomen*, that they had the place and name of Catechumeni, they had no other employment, *nisi ut audiant quae fides, & qualis vita debeat esse Christiani*, to heare what the faith & life of a Christian ought to be. Therefore he compareth them Embrionibus, which are indeed conceived in their Mothers Wombe, and so begin to live, *sed nascuntur postea per baptismum*. These were not allowed to behold the Mysteries of the Altar, but (as S. Austin sayes,) *Ecce post sermonem missa est Catechumenis*, after Sermon these are sent out, *sed manebunt Fideles*, but the Fideles remaine still. S. Ambrose had taught him that piece of discipline; *Post lectiones at abque; tractatum dimissis Catechumenis, &c.* For the Sacraments of the faithful *non produntur*, are not to be betrayd to *Catechumeni*, who are not allowed to see them. *Non intueri fas est ista non initiatis*, sayes S. Basil. Therefore sayes S. Austin, if you ask a Catechumenus if he believe in Christ, he will say, *Credo, I believe*; *Et signat se Cruce Christi, portat in fronte, & non erubescit de Cruce Domini sui*. But ask him againe, do you eat the flesh of the Son of Man, and drink the bloud of the Son of Man? *Nescit quid dicimus*, he knowes not what you speake of: *Nesciunt Catechumeni, quid accipiant Christiani*. But let them passe the Red-Sea, be baptized, then they will understand what it is to eat this Mannah.

In the third place were *Competentes*, so called, *Quia nomina dederunt ad baptismum, & eum simul petant*, for giving up their names to

the Bishop, desiring Baptisme, and this was done forty dayes before Easter; namely on Ashwednesday, in Sackcloth and Ashes, from whence that day receives the name. And beginning thus to humble themselves, *Quotidianis jejuniis & orationibus expiati*, they were all Lent long purged with fasting and prayer. These were instructed in the Apostles Creed, which was done eight dayes before Easter, upon Palme Sunday, *in baptisterio*, in the place where the Font stood; and but once a yeare, *semel in Anno ad baptisterium acceditur*, as the Priest entred once a yeere into the second Tabernacle, upon that very day himselfe sayes, he did deliver *Symbolum quibusdam Competentibus in baptisteriis*. The Creed was not read at the Service whereunto the *Catechumeni* were admitted, S. Austin tels us. But now these *Competentes* were appoined to learne it by heart, and to say it morning and evening: *Quotidie dicite, quando surgitis, quando vos collocatis ad somnum*. And for eight dayes together before Easter, they were to doe penance, to fast, to refraine all manner of pleasures though never so lawfull, to stand barefoot upon sackcloth, and to watch on Goodfriday all night, or at least, till two a clock in the morning; for *ante secundam horam nobis non licet vigiliam expedire*, saith the Councill. And on Easter-Eve they were appointed to stand in some eminent place, and say their Creed, and make profession of their faith before the whole Congregation: *Die Sabbati quando vigilaturi sumus in Dei misericordia, reddaturi estis non orationem, sed Symbolum*, sayes S. Austin. The Creed they were appointed to say, but forbidden the Lord's-prayer. For how can any one say, Pater noster, qui nondum renati sunt? How can one call Father, before he be a Son.

These Rites being duly performed, they were brought unto the Font, and asked, *Credis in Deum Patrem?* and the party answered, *Credo: & mersisti, hoc est, sepultus es*, and he was dipped once. Then he was asked againe, *Credis in Dominum nostrum Iesum Christum, & in crucem ejus?* and the party answered, *Credo*, and he was dipped the second time. Then he was demanded, *Credis in Spiritum Sanctum?* and he answered *Credo*, and so hee was dipped the third time. This was done three times, to the confusion of Arrians, that denyed the God-head of our Saviour Christ. But where no such are, in *uno nomine Baptizari oportet, hoc est, in nomine Patris, & Filii, & Spiritus Sancti*. Marvell not (saies S. Ambrose) that I call it one name, because *est una substantia*, the substance is but one. But afterward when the Arrians abused *trinam mersionem*, to signifie the three natures of the three Persons, Saint Gregory ordained *Vt in Hispania una mersio fieret*. And the Councill of Toledo confirmed the same. And so it is used in our and other Countries. For once, or thrice dipping is not of the essence of Baptisme, as that holy Pope, and Councill doe both

witnesse. After his dipping, he was enjoyned to renounce the Devill, and all his workes, and the Poms of the world. Then was he signed againe, with the signe of the Crosse. For *nisi signum crucis adhibeatur, sive frontibus credentium, &c. nihil horum rectè perficitur*. And because the *Competentes* were persons of full age, they received also Confirmation by Imposition of hands, *Vt pleni Christiani inveniantur*. And to their confirmation *Iejuni veniebant*, they came Fasting. This forme of admitting *Catechumeni* to Baptisme, by Fasting and Prayer, is very ancient. For Saint Iustin Martyr informeth Antoninus thereof. All those that are perswaded, and doe believe, that the things which we teach are true, and will undertake to live accordingly, so farre forth as they are able, *orare jejunantes*, are commanded to Fast and Pray, and to aske God forgiveness of their sins, and we our selves doe Fast and Pray with them. Then we bring them where water is, and we Baptize them in such sort as we were Baptized our selves.

Fourthly, when they were thus baptized, they were called *Intincti, tyrones, & Neophyti*. Saint Paul, Heb. 6.2. maketh mention of these three principall things before rehearsed, viz. Baptisme, Penance, and Imposition of hands; and St. Augustine sayes, *haec omnia pertinere ad initia neophytorum satis apertè Scripturateatur*: Scripture it selfe plainly testifieth, that these Rites belong to Neophyts. Being thus initiated, they were appointed to learne the Lords Prayer, and told that they were to say it openly on Low-Sunday-Eve. *Ad octo dies ab hodierna die, reddituri estis hanc orationem, quam hodie accepistis, & oratio quotidie dicenda, cùm Baptizati fueritis*, for it is said every day in the Church, *ad Altare*, at the Altar, & *audiant istam Fideles*. Being thus instructed, they are arrayed in white garments: *Accepisti post haec vestimenta candida*, to expresse the effect of Baptisme. For if your sins were as Scarlet, they should be made white as Snow. And being clothed in so rich a Robe, *Dives insignibus ad Christi Altaria contendit*, being made a Christian by forgiveness of sinnes, hee goeth up to Christs Altar, & *videns Sacrosanctum Altare compositum*, and seeing the Holy Altar furnished, he cryeth out for joy, and sayes, *parasti in conspectu meo mensam*, I see a Table prepared for me, which I never saw before.

These white garments, the Neophyti used in the Church till the Octaves of Easter, even for eight dayes together, viz. from Easter till Low-Sunday, called hereupon *Dominica in Albis*, and Low-Sunday, because it was *Secundo-primum*, the next great Sunday after Easter. And then, sayes St. Augustine *peractis his diebus, Sanctis ad propria remeare licet*, they might returne every man to his own place: And so they did, as may

appear by the story of *Curma Curialis*, Baptized of St. Aug. both in Vision, and in Truth.

Now the reason, why the Church caused these *Catechumeni*, and *Competentes* to take this strict Penance, was this, viz. that their great humiliation and sorrow might make some amends for that liberty which some tooke to sin, whilst they were in veteri homine, or remained in the ranke of *Catechumeni*; for as much as they were taught, and assured, that all their sinnes, would be washt away in Baptisme. Against this sort of people Tertullian directeth his speech; That men doe linger their Repentance, and are loath to leave their sinnes, praesumptio intinctionis importat: the reason is a presumption that they have of their Baptisme. *Certi enim indubitatae veniae peccatorum*, for being certaine to receive pardon of their sinnes then, till then they will enjoy the pleasure of their sinnes. But how fond a thing is it, *Poenitentiam non adimplere, & veniam delictorum sustinere*, to thinke to carry away with us the pardon of sin, and not first of all to pay for our commodity. The Merchant, before hee deliver his wares, will looke to your Coyne, *Ne sculptilis, ne rasmus*, that it bee neither washt, nor shaved; and doe you not thinke that the Lord will looke well to your Repentance, and turne it over and over, before tantam mercedem perennis vitae, you shall deceive him of eternall life? Wherefore *nemo sibi aduletur, quòd inter Auditorum tyrocinia deputatur*, let no man flatter himselfe, because hee is under the rudiments of Auditors, and presume thereupon to sinne. *An alius est intinctis Christus, alius Audientibus?* doth CHRIST, trow you, love sinne before Baptisme, and hate it after? *Poenitentia prima Audientis intinctio*, Repentance is the first Baptisme, that the party baptized must bring to the Font with him.

Here you see are diverse degrees for men to passe through, before they could be ranked inter Fideles, or be admitted unto the holy Eucharist, or Baptisme either; and much more was required of those that were taken out from these, and received into holy Orders. For, though these Neophyti passed through a very strict scrutiny, before they could attaine that degree; yet were they not possessed of holy Orders by and by: but they must be better approved, before they were taken to be either Priests, or Deacons. For it was utterly unlawfull, and precisely forbidden by Canon to ordaine a Neophyte. *Neophyti, vel laici Sacerdotes non fiant*, was Syricius his decree: and before him the Councill of Orleans, *Ordinari ad Diaconatus, vel Sacerdotis officium Neophytum non debere*. And the Councill of Nice taketh punctuall order herein. Some heretofore have beene made Bishops and Priests, as soone as they were Baptized, but no such thing shall be done hereafter. *Nam & tempus opus est ut sit Cathecumenus, & post*

Baptismum multa probatione indiget. Evidens nam abque; Apostolicum praeceptum est, dicens, non Neophytum, &c. This was the strict discipline observed in the holy Catholick Church. The neglect whereof amongst Hereticks is taxed excellently by Tertullian. For *Quis Catechumenus, quis Fidelis incertum est*: There is no distinction of places, or of names of Fidelis, and Catechumenus among them. Nay more than so, *antè sunt perfecti Catechumeni, quàm educati*, they skip into the ranke of *Catechumeni*, before they entred into the rudiments of *Educati*. And touching their manner of taking Orders, I pray you see how it was. *Ordinationes eorum temerariae, leves, inconstantes; nunc Neophytos conlocant*: now you shall see Neophyts enthroned in the Bishops Chaire, *nunc seculos obsteictos*, and by and by a Laick, some Basket maker, or botcher: *nunc Apostatas nostros*, straight way some stragling fugitive of ours, *Vt Gloria eos obligent, quia veritate non possunt*; that vanity may make a side, when Verity cannot do it. *Nusquam faciliùs perficitur, quàm in Castris rebellium*, Souldiers never rise to promotion so fast, as when they serve under Rebels; *ubi ipsum esse illic, promereri est*, where their presence is worth sufficient. *Ita abque; alius hodie Episcopus, cras alius*, hence it is that they take their Superintendency by turns; he that is Head to day, is Tayle to morrow: *hodiè Diaconus, qui cras Lector*; He that is a Deacon to day, must come downe a pinne to morrow, and bee glad to bee an Elder: *Hodiè presbyter, qui cras Laicus*; He that is a learned Lecture-man to day, will cry, ha' you any Bowles, or Trayes to mend, to morrow. *Nihil interest illis, licèt diversa tractantibus, dum ad unius veritatis expugnationem conspirent*: Though they agree like Harpe, and Harrow, among themselves, 'tis all one, so the conspiracy hold good against the Truth. *Ipsae mulieres haereticæ quàm procaces*: It is a world to see, what pert Gynny Birds their Gossips are, *quæ audeant docere, contendere, exorcismos; agere, curationes repromittere, forsitan & tingere*, preach and dispute they will so earnestly, and outrageously well, that their husbands Talent will shew ordinary, and his faculty but reasonable. But when they set themselves to exorcising, and taking Devils to taske, they make Darrels hayre stand upright. Thus amongst Schismaticks libera sunt omnia & soluta, every one does what he list. For *ubi Deus non est, nec veritas ulla est*, where God is not, there is no Truth: and where there is no Truth, *merito & talis disciplina est*, such a discipline suteth right well.

And now (I pray you) tell mee if Mr. Cotton, or his Vmbra here have not spun a faire thread. There were no Churches within 200. yeares of Christ; then certainly, there were no Schooles in all that time; and if no Schooles, then none of all these degrees, and distinction of places, names; no *Educati*, *Audientes*, *Catechumeni*, *Competentes*, no, not *Fideles*

neither, and least of all Diaconi, and Sacerdotes. For Deacons and Priests, after long tryall were chosen out of the ranke of Fideles; and these must first of all be Neophyti; and these Competentes; and Competentes must first be Catechumeni; and these must be Audientes, and Educati. And if there were no Deacons, nor Priests for 200. yeares after Christ, to continue and derive power of Ordination and Consecration from the Apostles, to their successors; I am sure there are none now. Then may Mr. Cotton, by vertue of an extraordinary spirit, set up a Church of his owne: Then have some of our Lecturers rose of their right sides; for these may speak as long as their Lungs last, and never care for comming into Orders, as Origen did. I have often beene thinking, why the chiefe of this new Corporation have beene so loath to take Benefices, to read the Prayers of the Church, and to Administer Sacraments, as Deacons and Priests should doe; and my wit would never serve me to dive into the mystery, till this lucky man came with his open Letter in his hand, as Sanballat did, to disturbe the Church of the Iewes. And from him I understand the cause. For he saith like Ananias the High Priest, You understand nothing; know you not that wee conforme our selves to the Primitive Church? And in the Primitive Church, and for 200. yeares after Christ there were no Churches. Why this is full, and satisfactory. For then every Child can conclude, if there were no Churches, there were neither Diocesse nor Parish belonging to them, nor Priests, nor degrees, out of which those Priests and Deacons should be taken. I believe that in those times some did stand, and some did speak, and some did Lecture; and to doe these no orders are required: and hereunto these men conforme themselves.

Secondly, as they had Schooles and degrees, so likewise had they publike Libraries furnished with usefull and necessary books, to fit such as were in the place of Auditors and others in time to be serviceable in the Church. Eusebius tels us that Philo his bookes were chained up in the publike Library at Rome, Anno 39. The bookes also of Origen were placed in a publike Library in Caesarea, after that of a Lecturer he took holy Orders. Alexander Patriarch of Ierusalem built a famous Library there, from whence Eusebius had his helpes for compiling of his History, Anno 197. And if they had publike Libraries to preserve bookes, and Schooles for Professors to read them, and Scholers to be trained up under them to do the Church service, and for no other end at all; can we imagine they were without Churches for those to serve God in, whom they had fitted and inabled for that purpose? This were to imagine Mariners, Calkers, and Pilots, 200. yeares before there were any Ships. It were weaknesse to think, that their Persecutors would give leave to building of Schooles, and Libraries, but not of Churches; for they hated all alike: As appeareth by

Dioclesian, who spared their bookes and Libraries, no more than he did their Churches, but burnt and destroyed all.

Thirdly, they had publike Treasuries to keepe the goods of the Church that came unto them by Oblations, and other revenues, whereby the members of the Church that attended the service of God were maintained, and the poore, and such Christians, as lived in exile or in prison, were relieved. This is cleere out of the Canons of the Apostles, and Iustin Martyr, and Tertullian. *Arcae genus est*, whereunto he that is disposed *stipem apponit. Haec quasi deposita pietatis sunt*. This stock, *qui praesidet*, the Bishop bestowed in pious uses. S. Iustin tels us the very same. The richer sort every Sunday, when the Eucharist is administred, offer what they think good: and what is then so gathered, *in communi aerario apud praepositum deponitur*, thereby to relieve Orphans, Widowes, Prisoners, and Strangers. No Communion then in the Primitive Church was without Obons, for the use not only of the Priest who was to live of the Altar; but also of the poore. And S. Ambrose gives the reason why they relieved the poore with almes, to be this, that the poore might relieve them with their prayers. *Defensionem requiro* (saith he) & *defensionem habeo*, I crave defence against the Goths, that intended violently to possesse the Arrians of the Churches of Catholicks, and a defence I have, *sed in orationibus pauperum. Coeci illi, & Claudi*, robust is *bellatoribus fortiores sunt*: The blinde and the lame, are the thundring and victorious Legion. *Munera pauperum Deum obligant*, what is given to the poore, is lent to the Lord, and we have him fast bound for the Loane and the principall. This (I am perswaded in my conscience) hath preserved all our Cathedrall Churches from the rapine of sacrilegious hands and hearts, as impure, (whatsoever they pretend) and subtilly malicious, as the Goths were violently barbarous.

As the poore, and strangers were relieved and entertained with these stocks of money; so likewise were their Priests and Deacons thereby maintained: which S. Cyprian calls *stipes & sportulae*. And it seemes the meanes belonging to some of their Churches was very great. For the Church of Rome in those Primitive times maintained above two hundred persons, members of that Church: And as Dionystus Bishop of Corinth witnesseth, it was the pious custome of that Church also, even from the very beginning to send reliefe far and neere upon all occasions. And it seemes that the Church of Rome, besides their Oblations, had revenues in Land belonging to them, whereof mention is made in the Decretals. These common Treasuries were found in all Churches, and continued even from the Apostles times. For as S. Ambrose collecteth, the Apostle S. Paul

wisheth Timothy to make use thereof, and not to war at his owne charges. Timothy, it seemes, abstained à *participatione Gazophylacii*, but the Apostle instructs him otherwise, saying, that those That preach the Gospell, ought to live of the Gospell. Whereupon, *Prius hunc sumere praecipit, qui primus est, & sic caeteris distribuere*. The Bishop was the prime man to whom the custody of the treasure was committed, who was to make use thereof for keeping hospitality in his owne house, and to cause the Deacons to dispense the rest as occasion served, who dealt not alwayes so faithfully as they ought to have done; for they became sometimes *Nummularii*, and to have, *pecuniarum mensas*, such tables and banks of money, *quas evertet Deus*, which God would overthrow, as Origen sayes.

The Churches therefore being thus rich, it is no marvell if Demetrius, brother to Probus the Emperour, was content to be Bishop of Byzantium, afterward called Constantinople, and made his son Probus the Emperours Nephew Bishop after him. Though happily it was not the wealth, but the holinesse of Bishops that made Princes desire their places; for *vulgò dici*, the old saying was, by Saint Ambrose his report, *Imperatores sacerdotium magis optaverant, quàm Sacerdotes imperium*. If then they were carefull to have, and build Treasure houses, and were permitted to enjoy their wealth, and riches, and likewise had houses to give entertainment to Pilgrims, and were not molested by their persecutors herein, shall we imagine, that they would not be much more zealous to build Churches, and houses for Gods service, wherein, as appears by their Vigiles, and continuall Prayers, and receiving the holy Eucharist, they employed themselves both night and Day? or will wee thinke that their enemies were more malicious against their Religion, than covetous of their wealth, and therefore they would suffer them to enjoy their Treasure houses and dwelling houses in their prime Cities: but would demolish their Churches, and drive them into Forrests, and dennes, and holes of the earth, to exercise their Religion in? But I take it, by that which hath been said, that it is more manifest, that Christians had Churches within 200. yeares after Christ, than either Schooles, or Libraries, or Treasure houses, or dwelling houses of their own, though all this be as cleere as the day. And this is one note wherby Tertul. distinguisheth Catholicks and true Christians, from Schismaticks and Hereticks: those had Churches and places of abode, but these had none, but were straglers, and had their Communion in corners. You have seene how the Catholicke Church is accommodated with Churches, and other useful houses: Now cast your eye upon the condition of Hereticks, and behold the modell therof in three words out of Tertulliar. *Pleri abque; nec Ecclesias habent*,

sine matre, sine sede, orba fide, extorres sibi late vagantur. Hereticks (sayes hee) have neither Churches, nor houses of their owne to settle in, but like unto Caine, were Vagabonds, and Runnagars over the face of the earth, and so the case was with them even to Saint Cyprians time, and therefore that blessed Martyr saies plainely, The Eucharist cannot be received among Hereticks, for the elements must be consecrated before they become parts of that Eucharist. This Hereticks could not then doe, quia nec Altare, nec Ecclesiam, because they had neither Altar, nor Church. For of necessity, sayes Saint Cyprian, *Eucharistia in Altari Sanctificatur*, the Eucharist is Consecrated upon the Altar.

If then this were true, which this unadvised man would make the Vicar believe, that there were no Altars, nor Churches neither within 200. yeares after Christ, it must needs follow that the holy Eucharist was not received by any of the Holy Martyrs and blessed Saints of God in all the Primitive Church, or else that they did receive some kinde of Sacrament that was not Consecrated. For *Eucharistia in Altari Sanctificatur*, is a ground on which he sets his rest, as the Fathers before him, and his successours ever did. I must needs therefore conclude, that if Schismaticks doe not build Altars in the honour of this man, for the good service hee hath done them, they are very ungratefull. For by outing Christians, and driving them out of their Churches into Woods and solitary places to Administer the holy Sacraments in, hee hath set the very true Character of Schismaticks, and Hereticks upon the face of the holy Catholicke Church, that now you shall not know the one from the other; And what is lawfull for the one to doe, shall bee as lawfull for others. Neither can derive their Succession, nor Ordination, nor power of Consecration from Christ and his Apostles. Therefore both Sacraments, and Sacramentalls may bee administred by all that list, and when they list, and where they list, and as they list; and they can shew as good evidence, and authority for their so doing, as the best of them all that shall controle them. And if any shall censure them, they must looke to have as good as they bring, censure for censure, and excommunication for excommunication. For in the Primitive Church for 200. yeares together, there was haile fellow well-met, all equalls, no Audientes, no Catechumeni, no Competentes, no Neophyti, no Deacons, no Priests, or if there were Deacons, or such Anti-christian names as Priests, there were no Sacraments for them to administer, no Eucharist to deliver; or if they delivered it, they gave it before it was Consecrated, for they had no Church, nor Altar to Consecrate the same upon, and *Eucharistia in Altari Consecratur*; wee are sure out of all antiquity, that the Eucharist must be consecrated on an Altar. These then being the inconveniences which must necessarily follow if there were no

Churches, nor Altars, within 200. yeares of Christ, I hope the Author will repeale his assertion, and yeeld unto a Truth uncontrollable, that there were Churches and Altars not only within 200. yeares after Christ, but all those 200. yeares together, and were then, and ever since in the holy Christian Church. And so I have done with that point.

CAP. XII. The Altar stood *in Sacrario*. The mysteries of the Eucharist not exposed to all. Chancels how divided. *Communio Laicorum*. Priests only stood about the Altar. S. Ambrose admonisheth Theodosius thereof. Oblations daily made at the Altar. Hereticks could not consecrate, because they had no Altar. Priests not allowed to be Executors, nor to be drawne from their daily service at the Altar.

BY that which hath beene said, I conceive the Author of this Letter stands convinced in his understanding, that there were Churches, and Altars within 200. yeares after Christ. The next point to be enquired after, is, whether it did stand in the upper end of the Quire, or in the body of the Church. For where it did stand in the Primitive, there I suppose it ought to stand, if the Canons of our Church have not otherwise ordered it. To both these I shall speake briefly, and in order.

Touching the first, how the Altar or Lords Board stood in the best times; whether in the Quire, or in the body of the Church, as this Author would have it, is in part manifest by that which hath beene already said. And the affinity, that the placing of the Altar hath with the being of Altars, and Churches within 200. yeares of Christ, will quit mee of the trouble of a long discourse touching that matter.

That the Altar did not, nor could stand in the Nave, or body of the Church, commonly called, Auditorium, these reasons following seeme to be very strong. For then it should be exposed to such as were by the censure of the Church *abstenti*, or Excommunicate, and to those, that were otherwise prohibited, as Poenitentes, Catechumeni and Audientes. Now all these were not only inhibited the use, and participation of the Holy Eucharist, but also the very sight, and beholding of those mysteries.

Tertullian speaking of a Woman marryed to a heathen, saith, such an Husband will be inquisitive to know, *quid secretò ante Orationem cibum gustes*: which the Wife could not have concealed from him, if the Altar had stood in the body of the Church. For it was permitted to Heathens, and to all that stood not prohibited by the censure of the Church to come into the body of the Church. But the Woman received it in *Secretò*, from whence the place was called *Secretorium*. This appeareth also by the History of Numerianus. The Emperour being entred into the Church of Antioch, desired onely *per transennam inspicere mysteria*

Christianorum; but Babylas Bishop there, resolutely withstood him, and told him plainly, that it was unlawfull for him that was defiled with Idols, to enter so boldly into the Church, & *divina mysteria contaminat is oculis spectare*. These divine mysteries therefore were not celebrated in Auditorio; for then there was no partition to have hindered the Emperour from the sight of them: but in a place correspondent to their holinesse, called therefore *Sacrarium*.

Secondly, The Altar must needs stand in that place which was appointed for the Priests to Officiate in. Now the place appointed for them to wait and to administer at, was not in the midst of the Chancell, much lesse in the midst or body of the Church: but in that place of the Presbytery, which was called *Sacrarium*, or *Sanctum Sanctorum*. The Presbytery we doe finde thus divided. First, in the entring in on both sides thereof were *Exedrae*, seats, or stalles, placed for the Priests. Here the Deacons might not sit. Secondly, above these, neere to the upper end of the Quire was placed Cathedra, the Chaire, or Bishops Throne. This seat stood in such convenient distance from the Altar, that the Bishop might see what Oblations were there offered, the dispencing whereof belonged to his charge. Thirdly in the midst of the Quire kneeled the Laicks, that were admitted to the holy mysteries, and together with them such Priests, as after penance were received into the communion of Laicks, and not of Priests. Fourthly, at the upper end of the Chancell was a place inclosed, and rayled in from the west of the Chancell, whereunto none, neither Priests that were penitents, nor Deacons, were permitted to enter, and there to communicate and officiate in the consecration of the Eucharist, or in the administration thereof unto Priests, but they themselves. This place was called *Sacrarium*; here stood the Altar or Lord's-Table, and hitherto none might approach, but the Priests themselves. The Canon is cleere for it. *Nulli omnium qui sit in Laicorum numero liceat intra sacrum Altare ingredi*, no Layman may come within the Altar. A dispensation indeed there was for the King to enter in thither, when he would *Creatori dona offere*, and this was made good *ex antiquissima traditione*: but stay there he might not. Take this cleered in the History of Theodofius his offering: when the time came (saith Theodoret) *quo ad Sacram mensam munera offerrentur, surrexit similiter plorans*, the Emperour rose up, and with teares ad *Sacrarium accessit*, he came into the Holy Place where the Altar stood inclosed, & *post oblationem, ut consueverat, intra cancellos restitit*, and after his oblation he stood within the rayles, as he used to do at Constantinople: but S. Ambrose Bishop of Millaine, discrimina locorum demonstravit, put him in minde of the difference of places, and told him, *Interiora solis Sacerdotibus patent*, that that part of the *Sacrarium* within

the raile, was allowed only for Priests, *Reliquis verò omnibus inaccessa, & intacta*, and no other might enter in thither, or so much as touch them. *Proinde exi, & communiter cum reliquis assiste*, hereupon he wisht him to forbear, and to depart. The Emperour tooke no distaste hereat, but wisht the Priests to let the Bishop know, that he pressed not thither out of boldnesse; but because at Constantinople he used so to do: which custome he brake so soone as he returned thither. It appeareth hereby that the Altar stood *in Sacrario*, and that the Sacrarium was railed in from the rest of the Chancell, and that none but Priests might enter in thither: and that at the Altar were their Oblations made. All this may be further proved out of S. Cypriaen; *Antecessores nostri censuerunt*, The Bishops my predecessors (saith he) have ordered, *Non nisi Altari deservire debere*, that none but Priests might officiate at the Altar, and there, and no where else was their service performed. Origen before him witnesseth the like, the Priests duty was *assistere Altari*, to wait at the Altar, and there to receive Oblations, which were howerly brought thither: for *impium est in ecclesiam, ingredi*, it is impiety to enter into the Church without an offering to the Priest. And if any Bishop or Priest fell in time of persecution, and sacrificed to Idols, *Sacerdotium Dei sibi vindicare non possunt, nec fas post ar as diaboli accedere ad Altare Dei*, they were not allowed to come unto the Altar, *nec apud Altare consistere*, nor to stand neere it, *Nec ulterius sancta contrectare*, nor to handle holy things any more. That this distinction of places was kept within 200. yeares after Christ, is manifest, by the Stations which the Priests kept at the Altar on Fasting-dayes, and not on Sundayes in those times, as Rhenanus thinketh. Tertullian is cleere for it. *Nonne solennior erit statio tua, si ad aram Dei steteris?* Solemne stations were made at the Altar, and so continued to be there made on Wednesdayes, and Fridayes, from the Apostles times: this holy place was also appointed for those prayers, which the Priests daily made for the sacred persons of Kings, and Bishops. And we do not find that high service was performed at that holy Altar by any Deacon or Levite. Not only the Liturgies of the Church, but the Constitution of the Apostles, from whom they had their direction, doth order, that Priests at the Altar doe pray, *pro omni Episcopatu*, for all Bishops: and particularly *pro Episcopo nostro Iacobo, & pro regibus*, and for Kings, that they may leade a quiet and peaceable life, &c. S. Austin distinguisheth *inter preces, & orationes*: *preces* were called such prayers as were made, before that which is on the Lord's board, *incipiat benedici*: but *Orationes*, Orizons, were made, *cùm benedicitur & sanctificatur*, when it is blessed and sanctified; which kinde of prayer all the Church almost concludeth; *oratione Dominica*, with the Lords Prayer. Here are those Prayers made, which the Priest useth for

Kings, even for those Kings *à quibus persecutionem patibatur Ecclesia*, that did persecute the Church. Prayer for Kings, for Bishops, for the whole, and the Lords Prayer was then only said at the Altar by the Priest, in the Holy of Holyes. At the Altar also were Commemorations made in Saint Cyprians time. If a Priest at his death make a Priest his Executor, and so cause him to leave the Altar, where he ought to serve continually, the Canon was, that for such an one non offerretur, nec Sacrificium pro dormitione ejus celebraretur. *Ne abque; enim ad Altare Dei meretur nominari in Sacerdotum prece, qui ab Altare Dei Sacerdotes & ministros Levitas avocare voluit*: He deserves not to be named, in the Priests Prayer at the Altar, that is an occasion to withdraw Priests from the Altar. Lastly, on the Altar were made oblations of first fruits, Grapes, and Oile, as hath bin noted out of Origen, and may appeare plainly in the Canons of the Apostles. I will not dispute the Authority of these Canons. Some doe reject them: but the sixth generall Councell approveth 85. of them, and saith they were received by their Predecessors, *tanquam à Deo traditi*, as delivered of God. Howsoever Saint Irenaeus witnesseth, that for the point now to bee declared, Oblations were made daily and hourelly on the Altar. God (saith hee) would have us *munus offerre ad Altare frequenter sine intermissione*.

By this that hath beene said, it appeareth sufficiently (as I suppose) that the Altar, or Lords Table, stood not in the body of the Church, but in the Holy place separated and inclosed for Priests only to serve, who did there consecrate the Eucharist, receive oblations, offer up prayers for the sacred persons of Kings, and of Bishops, and the whole Church, and did there and no where else conclude their Prayers and Orizons commonly with the Lords Prayer: For none of all these holy Offices, belonging only to Priests, were performed in the body of the Church, where every one might be present, and see what was done. Therefore the Altar did not in those times stand in the body of the Church, and so farre the Vicar is not mistaken. The Altar then did stand in the Primitive Church at the upper end of the Quire, and not in the body of the Church, and by that Precedent the Vicar might suppose that it ought to stand, except the Canons of our Church have otherwise ordered it. And this is the next point to be inquired after.

CAP. XIII. The Rubricke touching the standing of the Communion Table in the body of the Church. Of the Rubricke concerning Chancels. Who hath the appointing of Books to be read by Priests. Peter-Lombard, and the Ancient Fathers appointed to be read. Bishop Iewel, and others directed to be read. Communion Tables, according to Bishop Iewel, stood in the Presbytery. The Presbytery is not the body of the Church.

I Will speake first to the Rubricke, which all men acknowledge for a Canon: then to the booke which the Vicar is bound to read, and commanded so to do. Touching the Rubricke; It is fit we expound one Rubricke by another, and what is briefly and obscurely set downe in one, to supply and expound out of another. The Table shall stand in the body of the Church, or Chancell, &c. saith the Rubrick before the Communion: But the Rubrick before Morning Prayer, seemes to put in a double exception, or Caution. 1. Except it shall be otherwise determined by the Ordinary of the place. 2. And the Chancels shall remaine, as they have done in times past. The place; of reading of Prayers, in the first part of the Rubricke, is left to the determination of the Ordinary of the place, and upon good reason, because some part of those prayers, as namely the First Service is to be read in Auditorio, or body of the Church; And some part againe, namely the Second Service, ought to be read only in Sacratio; if the ancient practise of holy Church be enquired after. But the later part of the Rubrick, which concernes Chancels themselves, and so, by necessary consequence, the essential parts of the Chancell, as in Cathedral Churches, the Priests Stals, the Bishops Throne, and the Lords Table, or holy Altar, with the railes wherby it is environed, to keep it from all manner of prophanation, and to preserve it entire, and apart for the Priests to officiate in, these shall remaine as in times past. The ordering of these things, otherwise than they were in times past, is not referred (be it spoken under correction) to the determination of the Ordinary of the place, much lesse to any Vicar or Parson to make a Daedalus engine of the Lords Table, and so to set the Church upon Wheelles, and so to run it out of the pious, and Reverend practice of holy and unreprieved Antiquity. The Rubricke allowes no such liberty. Let no man therefore invade the Churches right, or goe about to remove the ancient bounds in this particular, that hee bring not a curse upon himselfe. The Church (I confesse) is indulgent enough to these fancifull, and popular men; yet it is to be hoped, she will not suffer her ancient Landmarkes to bee pluckt up, and throwne by, to please new

fangled people withall. For hoc ratum & fixum, Chancels shall remaine as they have done in times past: which is not to bee understood of walls and windowes only, but of the fixing of the Lords Table, which is the maine part of the Chancell considerable in the service of God, the ordering whereof is determined in the Rubricke, when it is said, Chancels should remaine as in times past.

Now if the Vicar will know from the Author, how Chancels have remained in times past, and how Communion Tables have stood in the midst of the Church, he must read a booke which he is bound to read, Jewell against Harding, and hee shall be satisfied. And so I am fallen upon the second point, which I have bound my selfe to speake unto, namely to the booke which the Vicar is commanded to read, and told that he is bound to read it.

For the Injunction or command laid upon the Vicar, I thinke I may say thus much; that for any man to appoint a Priest, that is not under his Jurisdiction, what book to read, is a Prerogative and authority, that sideth with Archiepiscopall, or Regall rather. King Iames of happy memory, I wot well, sent us his directions to Cambridge (Doctor Cary being then Vicechancellor) for the reading of Peter Lombard, Thom. Aquinas, and the Ancient Fathers, as may appeare in the Register of that Vniversity. Now if the Royall command of his Majesty, of happy memory, had beene as well observed by all Students of Divinity there, as it is doubtlesse safely preserved in the Office, the Vicar needed not to bee sent to Schoole, and bidden to read a booke of this mans appointment, to see how Communion Tables have stood in the body of the Church; for he had beene able enough to send his carefull instructor from the River to the Fountaine.

But he biddeth him read no other book, than what he is bound to read, and that swelleth not up to the height of a command, but is confined within the precincts of a friendly advice, to have an eye to what hee is bound to read. Such Evangelicall Councell, I confesse, becommeth Mr. Cotton much better, than to arrogate a command, and execute his superintendency in that kind: For his advice then; So farre forth as Bishop Jewel, Bullinger, Erasmus, and the like doe explaine unto us the true, and Orthodoxe doctrine of our Church, we are bound in reason, as occasion serveth, not only to have them, but to read them: The like may be said for the reading of God and the King; And if some men read such bookes more, and some such as the other, lesse; I doubt not, but they did read such bookes as they are bound to read, as well as any of these.

Well, in the Vicars behalfe, I have read the booke appointed, and therein have satisfied the Authors desire. Now I make bold to call upon

him reciprocally to make good his ingagement, that undertaketh that the Reader shall bee satisfied out of Bishop Iewell, how Communion Tables stood in the body of the Church.

How Communion Tables have stood in the body of the Church, I doe not finde in Bishop Iewell. But what I finde I will tell you, and then tell you me, if Bishop Iewell doe not say, or prove at least, that the Communion Table or Altar did not stand in the body of the Church. According to Bishop Iewell, the Communion Table or Altar, (for he useth both words) stood in the Quire: The Quire was divided with rayles from the rest of the Church. This Quire so rayled in was commonly called of the Greeke Presbyterium. This Presbyterium was especially appointed for Priests. It was shut up from all others for disturbing the holy Ministry. This appeareth notably in the story of Ambrose, who willed the Emperour Theodosius himselfe to depart forth; And by Nazianzenus in the life of S. Basil: And for further prooffe how the Altar stood, Bishop Iewel referreth the Reader to the Councell of Laodicea, Can. 19. where it is thus determined; That the Catechumeni doe pray apart, and that they be dismissed before the Penitents be admitted into the Church by imposition of hands: *Tunc Fideles orare debent*; When all these are dismissed, then the Faithfull are to performe their devotions. *Solis autem ministris Altaris liceat ingredi ad Altare; & ibidem communicare*: The Ministers of the Altar may only enter within the lists of the Altar, and there communicate. Lastly, saith Bishop Iewel, it may be gathered by S. Chrysostome, that at certaine times of the Service that place was drawne with Curtaines.

Now let all this be put together, and then resolve whether the Vicar may see out of Bishop Iewel, how Communion Tables have stood in the body of the Church. 1. The Presbytery was neither in the Greek, nor Latine Church, taken for the body of the Church, no more than Presbyter was taken for a Layman. 2. No Laiman, neither Catechumen&abus; nec Poenitens, neither Iew nor Gentile, Heathen man, or Heretick, much lesse any Christian Emperour was shut out of the body of the Church. 3. The body of the Church was never called *Sacrarium*, into which none but Priests might enter and there Communicate. 4. The body of the Church was never the place set apart for Oblations to be made in. 5. The body of the Church was at no time of the Service drawne with Curtaines. Therefore the holy Altar, (that stood in a place that was sometimes drawne with Curtaines, that was at all times railed in from the rest, that was set a part only for Priests, that was ordained for Oblations, that was fixed in the Presbytery,) cannot, according to Bishop Iewell, be set in the body of the Church. If then the Vicar stand bound to read this book of Bishop Iewels,

he is bound to believe the authorities which Bishop Iewell bringeth, and not to mistake them, (as this Penman does,) but to understand them aright; and then he shall see, how Communion Tables have not stood in the midst of the Church, but in the higher part of the Church, wherein the Vicar hath the Authors assent already in opinion, though he settle it otherwise for the Men of Granthams sake.

CAP. XIV. The antiquity of Communion Tables Eusebius's authority examined for the standing of Altars in the body of the Church. Church of Tyre built by Paulinus. Paulinus adjudged to be an Arrian by the Centurists. Illyricus hereticall. The Altar in Tyre, how it stood in the midst of the Presbytery. Church in Tyre built conformable to the Temple. Foure distinct places in Solomons Temple. How the Altar there stood in the midst. Gods dwelling in the midst of the people. How David and Solomon prayesd the Lord, *in medio ecclesiae*. The peole did not see the Priest at the Altar in the Temple.

IN the next place I will examine the Authors out of which he saith, the Vicar may know how Communion Tables stood in the body of the Church. And he shall give me leave to say, that whatsoever he can know out of any of these Authors, he shall never know how Communion Tables stood at all; much lesse how they stood in the body of the Church.

The word used in those Authors is *Mensa Domini*, or *Altare*, not *Communions mensa*, the Communion Table. For though the word Communion Table be a fit and convenient word, yet it came not in so soone, but it came in (I will not impeach the comming in thereof, nor speak so unreverently as he doth of Altars, and say it crept in) but it came in, long after the youngest of these Authors went out of the Church Militant, into the Church Triumphant. Therefore it will be hard to know out of them, how Communion Tables stood, which he shall never finde in any of them at all, nor in any before them, nor in the holy Scripture, nor in any after them, till Anno 1552. For in King Edwards Liturgie (saith the Author) of 1549. it is every where, but in that of 1552. it is no where called an Altar, but the Lord's board. From whence then we may gesse, when Communion Tables came in.

But if out of these Authors he can make the Vicar know, how the Lord's board, or holy Altar stood in the body of the Church, the Vicar will not stand upon the name of Communion Table any longer.

Wherefore to take his Authors in their order, I begin with Eusebius: his words are these, *Absolu Templo ac sedibus excelsissimis ad honorem praesidentium, & subselliis ordine collocatis, ornate & post omnia Sancto Sanctorum, viz. Altari in medio constituto*. Out of these words the Vicar must know how the Altar stood not at the upper end of the

Quire, but in the midst of the Church among the people. This Church whereof Eusebius speaks, was the Church of Tyre built by Paulinus the Bishop there. And to this place I can give a speedy answer, by sending the Author, as he doth the Vicar, to a book which he may take himselfe bound to read and believe, (as some willing to be deceived do) and he shal be satisfied (the Centurists.) In this place Illyricus tels us, that Eustathius, who was Prolocutor in the Councill of Nice, and Patriarch of Antioch, was deposed in a Conventicle there, onely because hee approved the Councill of Nice, and opposed, and publikely reprov'd Eusebius Bishop of Nicomedia, and this Paulinus Bishop of Tyre, and others, *tanquam Arrianos*, for Arrians. With this tale of the Centurists, I suppose the Author rests satisfied, that it is no good argument to say, the Altar stood in the midst of Arrian and Hereticall Churches, therefore it ought so to stand in Catholike, or Orthodox and Christian Churches. But I will deale more favourably, and not cut him off so short; nor resolve Paulinus for an Arrian upon their information. I wish the Author could say as much, to quit some of the Centurists of Arrianisme, as may be said in the behalfe of Paulinus in that respect. If Paulinus before the decree of the Council of Nice, did leane to Arrius, (wch appears not but by the report of Arrius, who may lie;) yet after the Councill had determined against him, neither Arrius, nor any of his friends, embarke Paulinus in that frantick ship: but the Prolocutor himselfe, and Athanasius affirme, that all the Bishops (Theonas, and Secundus excepted) assented to the determination of that Councill, and condemned Arrius, whether in truth and sincerity of heart, or otherwise, it is hard to say. But of Paulinus we may be fully assured, that he gave his vote sincerely: for the Preacher, who made the Sermon at the Dedication of that Church, acknowledged our Saviour Iesus Christ to be the naturall and only Son of God, and God Himselfe, and to be the Creator, and not a Creature (as the Arrian Councill at Ariminum resolved) and made him equall in honour with God the Father.

This truth, tending altogether to the confutation of Arrius, the Preacher might have forborne to deliver in that presence, if it had not sorted well enough with his Lord Paulinus. But if we may give as much credit to Staphylus a privat man, speaking of Illyricus a private man, (as some yeeld Illyricus against the testimony and doctrine of all ancient Fathers, in more things than one) then was Illyricus in his opinion no better than a Arrian. For *hunc inter alia renovasse Arrii doctrinam, talem abque; eum esse ab Academia Whittenbergensi damnatum testatur Staphylus*, saith Prateolus. Hereticall also is that doctrine of his, That originall sin is a substance; for which cause, his brethren, and those of his fathers house threw stones at him. Wherefore I will make no use of the

testimony of a man so branded, but take Paulinus for a good Catholik, and yeeld that the Altar in his Church stood as it ought to do, all things considered. But how will it appeare, that the *Sanctum Sanctorum*, as the Preacher in Eusebius calls it, or the holy Altar, stood not at the upper end of the Quire, but in the midst of the Church among the people? For this is the point which the Author informes the Vicar, he shall know out of Eusebius. But certainly the Author never read, or never weighed the testimony borrowed of Eusebius, but came lightly by it, and presumed he might play it away, and passe it upon the Vicar as it came to him. All that the Preacher in Eusebius sayes is this; that when all the parts of the Church were finished, then the *Sanctum Sanctorum*, or holy Altar was set in the midst: not in the midst of the body of the Church among the people, that crosseth all antiquity, and is supplied by a friendly hand to the Author: but as Bishop Iewell points us very truly, to the Presbytery, and in the midst, that is, in the midst of the Presbytery it was set. And in reference to the Presbytery it may well be said to stand in the midst, though not in the very Centre of the Presbytery, but removed a good distance from it, and placed at the upper end of the Quire. Thus Ioshuah sayes of the Gibeonites, *In medio nostri estis*, you are in the midst of us, when indeed they were three dayes journey from them. Wherefore out of Eusebius the Vicar cannot know how the Altar stood in the body of the Church among the people.

But were this granted, that the Altar stood in the midst of the Church of Tyre, yet shall the Author get nothing by the hand for his purpose. The Church of Tyre, as appeares by the Preachers Sermon, was contrived after the patterne of the Temple built by Solomon, and after by Zorobabel. And Paulinus in his structure endeavoured, as much as lay in him, to conforme his building to that modell, and not to come behinde Besaleel himselfe in expressing the like art and cunning in his workmanship, that the Iewes their neighbours might happily take the better liking thereof, and be sooner wonne to Christiany. Now the City Ierusalem, as appears in Iosephus, was thought to stand in the midst of the earth; and the Psalmist favoureth that situation, *Deus operatus est salutem in medio terrae*, Psal. 73.12. and that the Temple stood in the midst of Ierusalem, and the *Sanctum Sanctorum* in the midst of the Temple, and the Arke of the Testimony in the midst of the *Sanctum Sanctorum*. That this may better appeare, and the conformity also of Paulinus his Temple thereunto; let it be remembred, that to the Temple belonged these foure distinct places, and whatsoever was done in any of these, was said to be done *in medio Ecclesia*. 1. There was *Atrium majus*, sanctified by Solomon, 1 Reg. 8.64. 2. *Atrium Sacerdotum*, where the Brasen Altar for

burnt offerings stood. Exod. 40.6. whereof is mention, 2 Reg. 21.5. & 23.12. & 1 Reg. 7.12. & 2 Chron. 4.9. Before this Altar Solomon made a brazen Scaffold, and set it in the midst of the Court, in medio Basilicae, upon which he kneeled, and prayed before all the people, 2 Chron. 6.13. 1 Reg. 8.22. This was called the Tabernacle of the Congregation that is among the people. Levit. 16.16. And both David and Solomon, standing there, are said to praise the Lord *in medio Ecclesiae*. Ps. 22.22. 3. There was the Sanctuary or Tabernacle of Testimony, on the North side whereof stood the golden Table of Shewbread, Exod, 40.22. and on the East, betweene the Tent of the Congregation, and the Altar, stood the Laver, and his foot made of the Womens Looking-glasses, Exod. 38.8. & 40.30. On the West stood the golden Altar of Incense, without the Vaile before the Testimony, Exod. 36.35. This Vaile divided betweene the Holy place where the Priests burnt incense daily, and the Most Holy Place. Exod. 26.33. At the doore of this Tabernacle stood Aaron and his Sons, to pronounce the blessing appointed, Num. 6.23. and this was done also in medio ecclesiae. 4. The Most Holy was called the Propitiatorie, or Oracle: here within the Vaile stood the Arke of the Testimony of pure gold, wherein was Mannah, and Aarons Rod, and on that Arke stood the Mercy-seat, Exod. 26.34. & 25.21. and upon the Mercy-seat stood the two Cherubims, Exod. 25.18. and in the midst betweene the two Cherubims did God speake, Exod. 25.22. as we may see, Num. 7.89. and when the Lord so spake, he spake most properly, and every way in medio Ecclesiae. For the Temple stood in the midst of Ierusalem, and the oracle stood in medio Domus, 1 Reg. 6.19. and in the midst of that stood the Cherubims, and the wings of the Cherubims touched one another in the midst of the house, 1 Reg. 19, 27. This is the place of which the Lord saies, I will dwell in the midst of my people, 1 Reg. 6.3. and in medio caliginis.

Now to returne to Paulinus; As no man will say, the Oracle or Propitiatory stood in the midst of the Church among the people (for the Priests themselves were not permitted to come into it, no nor the High Priest himselfe, but once a yeare, though it stood most punctually *in medio Ecclesiae*;) And as no man will say that the Altar of Incense, in the Sanctuary, stood in the midst of the Church among the people; (for it was not at all lawfull for the people to come in thither; nor for the Priests, before they had washt themselves at the Laver; yet what they did and spake, was said and done *in medio Ecclesiae*;) so may no man say, that Paulinus his Altar, made and set after that patterne, was set in the midst of the Church among the people: For as the people were excluded from the Altar of incense, (they standing without, all the time the Priest was praying, and burning incense within, Luke 1.10.) so in like manner, the

Altar built by Paulinus was *in medio Constituta*, set in the midst, not in the midst among the people; but in the midst of the holy place, which did represent the Sanctuary, from which the people were utterly excluded. But whatsoever was done where the people stood assembled (though themselves were excluded from the very place, where it was done,) was done *in medio Ecclesiae*, but not in the midst of the Church among the people. The people might see the Priest going into the Sanctuary, they might heare the noise of his Bells; himselfe, his gestures, his actions they saw not, yet all this was done *in medio Ecclesiae*, but not among the people in the outward or inward Court, whereunto onely the people were permitted to come. And when David, and Salomon prayed upon a Scaffold set in the midst of the Tabernacle of the Congregation, before the Altar, they were said to pray, and Praise the Lord *in medio Ecclesiae*, because they did it, the whole Congregation standing by, and looking on; yet properly they were seated from the midst of the Temple where the holy Altar stood, and the Priests ministred in their Order: and that place was likewise divided by a vaile from the Oracle, which stood properly, and punctually in the midst of the Temple. So that if the Author will argue from the placing of Paulinus his Altar, that the Table must stand as that did; then he must say, that it must not stand in the midst of the Church among the people, but in the midst of the Church, or Sanctuary rather, whither the people might not come. And thus much the Vicar is given to know out of Eusebius; which if the Pen-man had beene aware of, he would have turned him to some newer leafe, and have let this scape, as I now doe.

CAP. XV. Of Saint Augustines Testimony concerning the standing of the Lords Table in the midst of the Church. Five Orders of Persons distinct. 1. Audientes. 2. Catechumeni. 3. Competentes. 4. Neophyti. 5. Fideles. All these invited, but the Faithfull onely allowed to come to the Lords Table.

God walked in the midst of the Campe, going before, or behind it.

Audientes, and all the rest invited by Saint Augustine, were admitted to participate of the Cup, as well as of the Bread, when their severall duties were performed.

SAint Augustines Testimony comes next into examination; which if the Author had ever read, and considered well upon, he would not have been so peremptory to tell the Vicar, that out of him he should know how Communion Tables stood in the midst of the Church among the people; for cleerely the contrary will appeare out of that Sermon of Saint Augustines. The holy mans Text (as the manner was) was taken out of the Gospell that day read, Ieh. 6.56. He that eateth my flesh, and drinketh my bloud, dwelleth in mee, and I in him. This he expounds, and saies; all that heard the Gospell read, understood it not. The Faithfull, and those that were Baptized understand it, but those that are called Catechumeni, and Audientes, that as yet were unbaptized, understand it not. I speake to you both. Let those that eat his Flesh, and drinke his Bloud, remember themselves well, what they eat, and what they drinke: And let those that as yet doe not eat, nor drinke, make haste; for as much as they are called *ad tales epulas*, to such a banquet: *Per istos Dies*, at this time Christ feedeth us daily; *Mensa illius est illa in medio constituta*, his Table is that whith is set in the midst. What is the cause then, that you that are in the ranke of Audientes, and see this Table, doe not come to the banquet? It may bee you thought within your selves, when the Gospell was read, what should be the meaning of this, my flesh is meat indeed, and my bloud is drinke indeed? *Si volueris, erit revelatum*; if you will, it shall bee made knowne unto you. *Accede ad professionem, & solvisti quaestionem*; doe but make profession of your faith, and the doubt will bee thereupon cleered. *Tu autem Catechumenus diceris, Audiens, surdus es*. Thou who remainest in the ranke of Catechumeni, art called a Hearer, but art indeed starke deafe. Well, what must this Hearer, and Catechumenus doe, that hee may understand, how the bread is flesh indeed, and his bloud is drinke indeed? Why this doe; *Ecce Pascha est, da nomen ad Baptismam*; Now the time is Easter, give in your name, that you may bee Baptized. *Si non te excitat Festivitas, ducat ipsa Curiositas*; If the solemnity of the time excite you

not thereunto, let curiosity make you doe it; that so you may understand my Text, He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him.

Now let us take a view of what can be extracted out of S. Augustines speech; *Mensa illius est illa in medio posita*, his Table is set in the midst. The Author would make a Novice of the Vicar, and make him believe, that the Lords Table was set in the midst of the people, that all that would might come unto it, and that hee doth invite all his Hearers hand over head to come unto it, and reproveth them for their slacknesse in not comming when they were bidden; And that Audientes had no other signification, or distinction in those times, then now it hath, viz. that all sort of people that heare Gods Word, are allowed to come, and receive the Eucharist. But the case is cleane otherwise, as may appeare by that which hath beene said. For, 1. Had these Hearers beene never so willing to come to the Lords Table, yet they could not have beene admitted, because as yet they were no members of the Church, being not Baptized. 2. Hee doth invite them to come to that Table set before them, but exhorts them to take the benefit of that Feast of Easter, (which was the appointed time for Baptisme,) and give up their names to the Bishop, that so performing the duty belonging to Competentes, they might, after the Scrutinie taken, be Baptized: And being by Baptisme made Neophyti, new plants, and true members of the Church, they might draw neere, (as it is in our Liturgy,) and take that holy Sacrament to their comfort. 3. It is manifest by that which hath been said, Cap. 11. and 12. that the Lords Table did not stand, where every one, of what ranke soever, might see it, and be partaker thereof, before they were Baptized. Now let any man that readeth Saint Augustine, and understandeth what hee readeth, say whether the Vicar could know out of St. Augustine, that Communion Tables stood in the midst of the Church, among the people, whereunto Audientes, all sort of Hearers might resort; or rather, whether the cleane contrary doth not appeare out of him, that neither Audientes before they were made *Catechumeni*; not *Catechumeni*, before they were Competentes; nor Competentes, before they were *Neophyti*, and *Fideles*, were allowed to approach neere unto the place where the holy Altar stood; or so much as see the mysteries belonging to that holy Sacrament. Hence it was, that none of these, but *Fideles*, did understand Saint Augustines Text; but let them come and bee Baptized, then they might: For the Table was set in the midst, for all that were Fideles to be partakers thereof.

Ob. But Saint Augustine saies plainely, *in medio constituta*, it was set in the midst, and in the midst it could not stand, if all, as well one as other might not come equally to it.

Sol. This phrase implies no more, but that the Altar was so fixed, that all those might take the benefit thereof, to whom in right it belonged; As all know that understand Latine or English. Take the warrant of holy Scripture for it: God is said to walke in the midst of the Campe of the Israelites; yet wee know hee did not walke in the midst of them, as this man calls the midst; i. Neither in the Front, Wing, or Rere, but just in the very midst. For hee went before them by day, in a Pillar of a cloud, and by night in a Pillar of fire. Yet hee is as truly said to walke in the midst, as hee is said to stand in the midst, when the cloud stood over the Tabernacle, which was properly in the midst. In like manner the Altar may be said to stand in the midst of the Presbytery, though it stand at the upper end of the Quire: as the Lord was in the midst of the people, when he went before them, or behinde them: Wherefore if the Author desire to know, how the Table did not stand in the midst of the Church among the People, let him read a booke which he is in reason bound to read, before he cite him, St. Augustine in the place alledged, and he shall be satisfied, that S. Augustine makes utterly against his purpose.

But if hee had lookt well upon Saint Augustine, and observed how he invites both Audientes, Catechumeni, Competentes, and Neophyti, (which we are sure could be neither Priests, nor Deacons) to give up their names, that they might bee Baptized, and so bee made partakers, as well of CHRISTES blood, as of his body, (for all these are invited to eat CHRISTES flesh, and drinke his blood, and no barre is put in against them, though they were Lay-men, and could be no other but Lay-men; but only that they did as yet remaine in those inferiour orders:) he might from hence have drawne a necessary conclusion in defence of the practice of our Church; that Lay-men, in Saint Augustines time, did receive the Sacrament of the Lords Supper in both kindes, and so were all alike able to understand his Text, touching the eating of Christs flesh, and drinking of his blood. By framing this Argument out of Saint Augustine, hee might have done the Church true and acceptable service; whereas, (by wresting Saint Augustines words to maintaine a conceit of his owne, to humour fancifull people,) hee doth crosse and confound the practise of Antiquity, and disturbeth the holy endeavours of the Governours of our Church, that seeke only to conforme the same to the Primitive times; and by that meanes brings both his Learning, and Piety into question. And so I come to his next authority.

CAP. XVI. The Testimony of the Councell of Constantinople examined, Touching the standing of the Altar in the body of the Church. The people of Constantinople violent to have the Diptychs read, forget their duty to the Patriarch, and to the Emperour. The Arch-Bishop and people adore at the holy Altar. How David did compass the Altar. How the people runne round about the Altar, and Priest: What the Diptychs were.

The fifth Councell of Constantinople is brought in the next place, to let the Vicar know how Communion Tables stood in the midst of the Church among the people in those times. Surely the Vicar were much to blame, if hee would not take knowledge of that matter out of the declaration of that Councell, and rest therein very well satisfied: For that confirmeth the foure first generall Councells, and is it selfe confirmed in the sixth. The words alledged out of the Councell are these: *Tempore diptychorum cucurrit omnis multitudo cum magno silentio circum circa Altare, & audiebat*: which he englisheth thus: when the Lesson, or the Chapter was a reading, the people with silence drew together round about the Altar, and gave eare. The words containe a declaration of a passage in the fifth Councell of Constantinople, *Anno. 500.* not under Menna and Agapetus, (he being dead sixteene yeares before) for that was a particular Synod, & antecessit hanc quintam; so Alstedius and Bellarmine agree, and the sixth Generall Councell, and Nicephorus make it cleare; and this was held under Iohn, Patriarch of Constantinople, and in the thirteenth yeare of Vigilius Pope of Rome. That this passage may be the better understood, I shall crave leave to set downe the occasion thereof: This Oecumenicall Councell being assembled at Constantinople, to settle peace in the Church, a Decree passed at the earnest and pious supplication of the Citizens of Constantinople, *Vt sancta quatuor Oecumenica Concilia, & Divus Leo, ejusdem abque; tomus per universum orbem praedicarentur*; so Nicephorus: and likewise, that Severus Patriarch of Antioch should be denounced excommunicate. This Decree being passed, it is sent from the Councell by the Arch-bishops Agent, to be published by him as the manner was. The Citizens accompany the Agent to the Arch-bishop to see the Decree executed. The Patriarch, whether loath to grace Leo so much, who had opposed the Patriarchship of Constantinople, granted in the Councell of Chalcedon; or not willing to denounce excommunication against so great a Patriarch; or resolved, in matters of so high a nature, and great consequence, to do nothing, before he made Iustinian the Emperour acquainted with all, used many delays. But the people, in heat of their

zeale, runne to the Archbishop, and with violent clamours, and lowd outcries, compell him to dispatch without any more to do, and to denounce Severus excommunicate, and pronounce the foresaid Councils, and S. Leo Catholike. The good man speakes mildly to them, *Scitis labores meos (dilectissimi) quos & in antiquitate existens subivi, & nunc sustinui profide, & sustineo usu abque; ad mortem; non opus est ergo turbatione, aut tumultu.* I pray you therefore rest satisfied, that you shall have your desire: only, *Hoc faciemus; consilio piissimi, & Christo amantissimi Imperatoris nostri*, we may not doe any thing in the Church without the counsell of Gods well-beloved, our most holy Emperour. *Perseverantibus autem ipsis, but the people persisting, and crying, Multi anni Imperatoris: multi anni Augustae: multi anni Patriarchae: Orthodoxus regnat, quem imes. Heus obtestor, vel praedicabis, vel exies.* There being no remedy, the Patriarch must either yeeld to their importunity, or be thrust headlong out of the Church; *addentibus, non recedimus per sanctum Evangelium:* for they had taken a deepe oath, never to leave him before he had done as they appointed. *Praedicata est Synodas*, the Synod of Chalcedon was confirmed, and Severus excommunicated, before the Emperour was made acquainted. But when that he had done, that served not the turne, because a Deacon pronounced it; and that the motion of reference to the Emperour would not be hearkned unto, but still they cried, *Severum Ejice, Iudam Ejice.* Marke what shift the good Patriarch had to gaine time, and to appease their tumult, had it beene possible. *Data est eis responsio à sanctissimo, & beatissimo Archiepiscopo & Patriarcha Oecumenico Iohanne, hac patienter sustinete mi fratres:* My Brethren, I pray you have patience, *ut adoremus sanctum Altare, & post hoc do vobis responsum;* let us first, saith the most holy and blessed Archbishop, adore, and do our reverence at the holy Altar, and then you shall receive mine answer. The people that forgot their duty to the sacred Majesty of their Sovereigne, their regard to their most holy Patriarch, were not so prophane, and unchristian, to presse rudely into the Lords house, The place where his honour dwelleth, and not to performe their most humble & lowly reverence towards the holy and most sacred Altar, where Christ is most truly and really present in the blessed Sacrament, being put in mind thereof by their Archbishop: but this duty upon the motion, and by the example of the most holy and blessed Archbishop, being performed, as we may well think, they lift up their voices againe, and begin to cry; *qui non loquitur Manicheum est. Multi anni Imperatoris, &c. Diptycha amboni:* and then called to have the doores shut up, lest the Archbishop should get out, and frustrate their expectation for the reading of these Diptychs, wherein the foure Councils, and Leo, were Registred, and Severus

condemned. The good man put them in minde againe, *Omnia Canonice, & bono ordine fieri*, to have all things done Canonically, and in order; give me therefore leave *Congregare Deo amantissimos Episcopos, ut secundum divinos Canones omnia proveniant consilio & jussu piissimi Imperatoris*, to have the presence of the Bishops, and the counsell and command of the religious Emperour. For I may not chuse, but report *vestras exclamationes suae Serenitati*. But let him say and pleade what he could, there was no appeasing of them. Wherefore when he saw that he prevailed nothing, but more tumult was made, and *clausissent portas*, and that they had shut up the doores of the Holy of holies, whereunto he was entred to do his reverence to the holy Altar, and that he could by no meanes escape their hands; *Accipiens Diptycha sanctissimus & beatissimus Archiep. & Patriarchae, jussit ordinari, sanctas quatuor Synodos, &c.* he commanded that the people should have their desire. Severus was excommunicated, and the foure Councels confirmed. When this was done, tunc they all gave a shout and cried, Blessed be the Lord God of Israel; and so continued singing of *Benedictus* for an houre together Antheme-wise, some standing on the one side of the Presbytery, and some on the other: till the Singing men themselves came in, and set themselves to sing *Trisagium*. And now marke what did lay these Zelotes, and reduce them to order againe: when the Quire began to sing, the people heard *Trisagium* sung very attentively; *Et post lectionem sancti Evangelii ex more sacra missa finita*, the Gospell being read, and Service at an end, then followes that which gave occasion of this long discourse, wherein the proffe lyes, That Altars stood in the body of the Church among the people: *Tempore Diptycorum cucurrit omnis populus cum silentio circum circa Altare*: all the people ranne with great silence round about the Altar. And when the said Diptychs were read, as they desired, they all cried aloud, as they used to doe at the reading of the Gospell, Glory be to thee, O Lord.

Now I dare appeale unto the Author himselfe to speake, whether this passage was judiciously and to purpose cited, yea, or no; wherein there is not one syllable that mentioneth or implyeth, that the Altar stood in the body of the Church among the people. But the flat contrary manifestly appeareth; for the Altar stood in that place where all this tumult was made. And this tumult was made in the Presbytery, are the plaine words of the Councell; therefore this Altar did stand in the Presbytery, and not in the body of the Church among the people.

Ob. But it is said, The people ran round about it, therefore it must needs stand in the body of the Church among the people.

Sol. True it is, the people in this tumult ran round about the Altar; yet doth it not therefore follow, that it stood in the body of the Church. For let it stand as the Governours of our Church appoint it, at the upper end of the Quire, (wherein they have this mans assent in opinion, though the Biasse of his practise winde to the humour of the people,) yet might the people in a disorder run about it. Cathedrall Churches were not all cast in the same mold. In some of them behinde the Altar was Secretorium, a place set apart for the Bishop to repose himselfe after he came from his Throne, till the time of consecration. Not to travell far for an example. In this sort stands our Altar in the Church at Peterborough, an hundred men in a tumult may stand round about it, yet doth it not follow, that it stands not Canonically close to the East wall, as our Diocesane doth appoint it: much lesse that it stands in the midst of the Church among the people, for every one to goe about it that list, as they may about the Font, which never was, nor ought to be so inclosed as the Altar was; for unto it, both Laymen and Women may approach, as well as the Priest. The Baptisterium was kept free from making it a burying place, or setting Monuments about it; other inclosure I know none.

2 The people of Constantinople cast off not only all reverence to their Archbishop, but even their allegiance to their Princes, and will compell their Bishop to read, order, and settle what they think good in the Church, without the command or knowledge of the Prince, and doe themselves run rudely and disorderly about the holy Altar: therefore this Author thinks fit that our people should do the like, and president themselves by this paterne, and make the world believe they have the fifth generall Councill for their warrant. This inference he must make, or repent the bringing in of this instance. And this his Predecessors put in practise in Q. Elizabeths time in their Classes.

3 Let it be granted that darknesse is light, and evill good, and that nothing is done here by the people, but very regularly, and Canonically, and in good & decent manner; yet ill luck still treadeth on the Authors heels, for his *Circum circa Altare* leads him a Wildegoose-chase round about the bush, and brings not his purpose about; that the Altar did not stand close to the East wall, but in the midst of the Church among the people. For thus it is, S. Gregorie makes this decree; *Sacerdos missam solus nequaquam celebret; There shall no private Masse be allowed. Esse enim debent, qui Sacerdoti circumstant, quos ille salutet, à quibus ei respondeatur, & ad memoriam illi reducendum est illud Dominicum, Vbicun abque; fuerint duo ant tres congregati, &c.* The Priest must of necessity have some to stand about him, when he officiates or does Masse.

Will any man inferre from hence, that it was S. Gregories meaning, that the people should runne round about him, and stand on every side of him, when he did administer the holy Sacrament? Bishop Iewell tels you the contrary; that the people were therefore excluded with rayles, left by standing about the Priest, they might disturbe the holy Ministry. But S. Gregories plaine meaning was this: he would not have the Priest administer that holy Sacrament alone; but have alwayes two or three at least about him, as we use to speake, or present at the holy service. And this Decree whereby private Masses are overthrowne, taketh place at this howre in our Church, brought hither from S. Gregory by S. Austin, the Apostle of the English, as Beda stiles him. The Prophet David useth the like phrase of compassing the Altar, *circundabo Altare*; yet thereby is meant no more but the humble presenting of himselfe, and his prayers, and thanksgiving to God before the Altar, Psal. 26.6. and 28, 2 for it contained too many Cubits for him to compasse, or fathome it round about. So if these people had come about the Altar in due manner, it could have received no other interpretation, than Davids compassing the same.

Lastly, can the Author, or any man of learning imagine, that in this Councill the Altar did stand in the body of the Church among the people, because they went about it in such sort, as hath been said? out of his own mouth issueth the mention of the Diptychs, and out of his owne mouth is he thereby condemned. The Diptychs are not Lessons, and Chapters; it were pity this, or any learned man should beguile himselfe, and others, with such a translation. Lessons and Chapters were indeed read in the body of the Church among the people, out of the Readers Pew, or Tribunall, (as Saint Cyprian calls it) and were part of the First Service, at which the Catechumeni were present. But the reading of Diptychs was part of the 2d. Service, and was appointed to be performed at the Altar. *Prius oblationes sunt commendandae ac tunc eorum nomina, quorum sunt oblationes, edicenda, ut inter Sacra mysteria nominentur.* Now neither oblations, nor holy mysteries were solemnized in the body of the Church among the people, but in Sacratio, in the Holy place upon the Altar, and there were the Diptychs read. So that if the Author will hold himselfe to his Diptychs, he must say the people ran round about the Altar where it stood, and where the Diptychs were read; and that is not only in the Presbytery, but in sacratio, in the most holy place of all the Chancell, and not in the body of the Church among the people, which he would make us believe, by englishing Diptychs, by Lessons and Chapters. This I am sure is not true; for lessons, and Chapters were taken out of the word of God. But Diptychs contained the Catalogue of Generall Councils, or of such holy, and Catholicke Bishops who had derived themselves, their Faith and

Religion from the Apostles, or Apostolicke men; that faithfull men who desired (as they in the Councell of Chalcedon make profession) *iter ambulare Regium*, to keep the King of Heavens his way, might daily see what guides to follow, and what paths to shunne. This was the holy and profitable use of these Diptychs: much unlike that List of persons censured by holy Church, called with some reproach of truth, and Christian Religion) *Catalogus testium veritatis*; and as unlike a Calendar that I have seene, wherein the Holy Martyrs, and Confessors of Iesus Christ, (who not onely had place sometime in these Diptychs, but whose names are written in heaven) are rased out, and Traitors, Murderers, Rebels, and Hereticks set in their roomes: that if Penry, Hacket, or Legate had come in time, they might have challenged as Orient and Scarlet colored a Die, as some of them. These Calendars were as unluckily made, as these Diptychs were alledged by the Author, (for his purpose,) to make the people, and marre the Altar, and efface the ancient forme of Gods true Service; which is by naming of them utterly made voyde, and frustrated. For it appeareth hereby, and by the fifth Councell of Constantinople, that the Altar did stand in the Presbytery, and not in the midst of the Church among the people. And so I come to his next authority.

CAP. XVII. Whether the Quire may be found in the body of the Church out of Durandus and Platina. That Boniface the second divided the Quire from the people, how to be understood. How long this was done before the fifth Councill of Constantinople. Of the Priests turning about at the Altar.

IF Durandus examined the cause why the Priest turneth himselfe about at the Altar, and found Scripture for it, *medio Ecclesiae*, &c. he did more than the Author of this Epistle did, in examining Durandus or Platina either: For if from Durandus, and his reason, he can inferre, the Quire was then in the body of the Church; from examining Platina and his testimony, he shall finde that the Quire did not stand in the body of the Church. Platina saith, that Boniface the 2d. (though the Author tell us not so) hee divided the people from the Clergy in the administration of the Eucharist. He saith not, he was the first, that so divided them. This is put in by the Author, and is not true. For 300. yeares and upward, before Boniface was borne, even in Saint Cyprians, Tertullians and Irenaeus his time, they were so divided. And, if in 300. yeares a disorder crept into the Church; he did no more than his duty, in dividing the people from the Clergy when the Sacrament was Celebrated. In the same manner it may bee said in time to come, that our Diocesane divided the people from the Clergy, by setting a rayle to enclose the Lords Table; yet is not he the first in these latter times, that began to conforme his Diocesse to the practice of the Primitive Church in that respect. Neither can ages to come reason in this sort, (as this man doth) that therefore the Quire was in his time in the body of the Church: For we know this is not so.

Secondly, That which Platina reporteth of Boniface the 2d. was about Anno. 525. The people then were divided from the Clergy; and this was about 800. yeares before Durandus could examine causes of the Priests turning about. So that if the Author allow what Platina saies, he must disallow what himselfe saies, that the Quire was in Durands time in the body of the Church. For wee are sure out of Platina, that neere 800. yeares before Durandus was borne, the people were divided from the Clergy at the Celebration of the Sacrament. Therefore in all that time the Quire was not in the body of the Church.

Thirdly Boniface the 2d. was foure yeares before the particular Synod of Constantinople, under Menna and Agapetus, and almost twenty yeares before the fifth Generall Councill of Constantinople, under Iohn

the Patriarch, and Vigilius; which Councell this Author bringeth here, to prove that the Altar stood in the body of the Church among the people; because cucurrit omnis populus circum circa Altare. Now this Author assures us out of Platina, that Boniface had divided the people from the Clergy, Anno. 525. Therefore hee must needs confute himselfe, and tell us that in the fift Councell of Constantinople, Anno. 545. the Altar did not then, nor 20. yeares before, stand in the body of the Church among the people; for Boniface made a separation twenty yeares before. Haud commodè haec divisa sunt temporibus. Wherefore if this man will examine his owne Authors, (as Durandus did the cause of the Priests turning about) hee must say that the Quire was not then in the body of the Church, when Durandus lived, nor for 800. yeares before that; and when he is come so high, S. Cyprian, and others will lift him up so much higher, that he may looke 300. yeares further, and never finde the Altar in the body of the Church among the people, but alwayes inclosed at the upper end of the Chancell, and the people ever divided from the Clergy, cum celebraretur, as himselfe tells us out Platina.

Fourthly, Let it be granted, that the Priest turneth himselfe about at the Altar, and that this reason is yeilded for the same, *In medio Ecclesiae aperui os meum*; doth it therefore follow, that the Priest and the Altar stood in the body of the Church among the people? Could not the Priest turne himselfe about at the Altar, and say, I opened my mouth in the midst of the Congregation, but the Altar must needs thereupon stand in the midst of the Church? When supplication, intercession, consecration, and giving of thanks unto God the Father, were finished by the Priest, with his face unto the East; and the next office to be performed, being to blesse the people, is it not fit he turne him (after reverence done towards the holy Altar), and with his face into the West, blesse the Congregation of the Lord, and doe it upon this ground, *aperui os in medio Ecclesiae*? but this Author will conclude, that therefore the Quire stood in the body of the Church among the people. David praised God *In medio ecclesiae*, yet no man can from thence inferre, that he stood in the *Sanctum Sanctorum*, where the Lord appeared, and spake in the midst of the people. The Bishop, we see daily in our Cathedrall Churches, standing in his Throne, turneth his face to the people, and dismisseth them with the blessing, is truly said to open his mouth *in medio ecclesiae*; as Aaron, when he did the like at the doore of the Tabernacle of the Congregation; yet doth his Throne stand in the Quire for all that, and did never stand in the body of the Church among the people, notwithstanding his, *aperui os in medio ecclesiae*. If this Author would stand to Durandus his determination of this matter, he should sooner finde the people shut out of the midst of the

Quire, than the Quire shut up in the midst of the people, (if *Ordo Romanus* be considered, which Durandus examined as exactly as any man else.)

So that for a conclusion, I may say of this man, as the Steward does of those that make a Feast, They keep their worst wine till the last; so hath he kept his worst arguments till the last. If that which he brings out of Eusebius, S. Austin, and the fifth Councell of Constantinople, will not save him from perishing in this cause; it will be bootlesse to catch at Durandus, or Platina either. Let him bring in these, and they will pluck *Ordo Romanus* after them; and then has he ordered the matter wel, in his Lettered Institutions delivered to the Vicar. For certainly, if there be good reason, that Durandus carry a hard hand against the Vicar, if he be for the Penman; it is as good reason that the Penman feele it as hard upon him, if he speake for the Vicar. This Milstone of a consequence the Author has whelmed upon himselfe, under which I leave him (as Durandus himselfe was once left *sub lapide duro*;) and how he will quit himselfe, *nescio, nec ego curo*. But though this mans proofes borrowed of antiquity, faile him for his project in taking away of Altars, Or setting them up in the body of the Church among the people; yet he may hope of better successe from the Orders, and Articles of our owne Church. True: this is indeed his endeavour, but if he have the Father for enemy, it is a desperate assay to raise a party for him of his children. But I forbear to censure him, and take leave to follow him, and behold the issue. Thus he writeth to the Vicar.

CAP. XVIII. The consent and testimony of Fathers ought to be revered: What office at the Altar might be performed by none but Priests. Of Sacrifices mentioned in the holy Fathers of the purest times. Of S. Iustin, S. Irenaeus, Tertullian, S. Cyprian, S. Chrysostome, S. Ambrose, S. Augustine. The Councill of Carthage, &c.

THE purpose of this Author was, doubtlesse, to astonish the poore Vicar, and to cast him into a Trance, and to take away the use of his senses, that he should not understand nor see any difference, betweene having an Altar, or setting the Lords Table Altarwise (as our Diocesane, and the Governours of our Church have ordered) & the bringing in of that other Oblation, wch the Papists offer upon their Altars. What this other Oblation is he tels us not now, nor named before. One of the twaine sure, had beere requisite for him that meant to deale clearely. Thus (whether out of ignorance, or guile) he involves himselfe, and perplexeth the poore Vicar. For the good man finds himself metamorphosed into a Papist, he knowes not how: his intention made that other oblation God knowes what: The Lords Table set Altar-wise, resolved a blasphemous figment, and a pernicious imposture: and all this done against himselfe, by no body but himself, under his owne hand, when he subscribed to the 31. Article. Here is a knack of art dexterously and swiftly performed, if it would hold. But God forbid, that any impostor should make a man what God never made him: Though what this man fetcheth about nimbly and invisibly, in a refined way of giving satisfaction and advice, blunt malice practiseth daily with downright strokes. But that the Vicar may keepe his owne shape against all practises of transformation, it stands him in hand to have a double guard alwaies about him, of the holy Fathers, and blessed Martyrs of the Primitive Church, and of the learned and godly Fathers of our owne Church. Against these two, Inchanters have no power, charme they never so wisely, or rudely. The first thing then to be done for the poore mans security, against mishapening of him into a Papist, is, to she w this; That in case he had prevailed in his desire to bring in an Altar, or to set the Lords board Altar-wise, (which, thanks be to God, is now done by our Bishops direction) yet neither his Altar, nor oblation, nor sacrifice would have been condemned for blasphemous figments, or dangerous deceits; the ancient and holy Fathers and blessed Martyrs being Iudges.

I hope there is no man but will reverence the authority of these Fathers, and not cast any such imputation upon them, as to say in the censorious straine of our bold Centurists, that they spake not according to the custome of the Scriptures; or that they did obscure the true doctrine and right use of the Lords Supper; or that by their liberty and impropriety of speech, they brought diverse inconveniencies to Gods Church. Let such boldnesse be farre from good children, to teach their fathers to speake. Kemnitius teacheth them more modesty and goodnesse: *Bonae mentes plurimum moventur consensu & testimonio antiquitatis*: The Fathers of our Church testifie the like reverence, not allowing any Preachers doctrine, but such as the ancient Fathers have reaped, and gathered out of holy Scripture to his hand.

Let therefore the Fathers themselves speak whether Altars, and all manner of Oblations, and Sacrifices, (praises, and thanksgiving excepted) were had in such abomination, that they were esteemed blasphemous figments, and dangerous deceits.

The Prophet Malachi, saith S. Iustin Martyr, did prophesie *de sacrificiis gentium*, of the Sacrifices which the Gentiles should offer in every place, that is, *De pane Eucharistiae, & Poculo Eucharistiae*. It appeareth that S. Iustin that holy Martyr, did call the Eucharist a Sacrifice, and hath the Prophet for his warrant. Anno 150.

S. Irenaeus also saith, that when Christ tooke the Bread and the Wine, he said the bread was his body, and confessed the wine to be his bloud, & *novi testamenti novam docuit oblationem*; and taught a new Oblation of the New Testament; which the Church receiving from the Apostles, *in universo mundo offert Deo*, doth offer unto God in all the world. This, saith he, is that pure sacrifice offered unto God in every place, which the Prophet Malachi spake of before. Prayers and almes deeds are a sacrifice acceptable to God, as the same holy Martyr sheweth out of S. Paul, Phil. 4. yet that is no new Oblation brought in by the Apostles, but taught from the beginning of the world in Abels Sacrifice, Gen. 4. Anno 180.

Tertullian also cleerely sayes, that when the body of the Lord in the Eucharist is received on a solemne fasting day, two things are performed, & *participatio sacrificii, & executio officii stationum*: the sacrifice is received, and the fast kept. Therefore there is no cause why some should withdraw themselves *à sacrificiorum orationibus*, from the prayers of the sacrifices, or of the Eucharist, out of a feare to breake the devotion of their Fast before the set time. For both may stand together. Anno 203.

The Priest (saith S. Cyprian) *Sacrificium verum & plenum tunc offert in ecclesia Deo Patri, si sic incipiat offerre secundum quod ipsum Christum videat obtulisse*: when the Priest doth use bread, and powre wine into the Chalice, and doth not consecrate water only, without wine, he doth offer a pure sacrifice, as Christ himselfe did. *Passio est enim Domini sacrificium quod offerimus*, our sacrifice is Christs passion, because we make mention of his passion in *omnibus sacrificiis nostris*. Nay (saith the same blessed Martyr) the Priests only duty is; *Non nisi Altari, & sacrificiis deservire, & precibus, & orationibus vacare*. And because Geminus did appoint a Clergy man his executor, whereby he was withdrawn Ab Altari & sacrificiis, therefore it was ordered, *Non offerendum pro eo, nec sacrificium pro dormitione ejus celebraretur*. On the other side, the same holy Martyr is carefull to have the names of such Confessours, as dyed in prison, to be brought him, and the particular day of their departures, *Vt celebrenter hic à nobis oblationes & sacrificia*. This he duly and yeerely performed in the behalfe of Celerinus the Martyr, and others, and takes the whole Clergy and Laity in Carthage (where he was Archbishop) to witnesse herein. For *Sacrificia pro iis semper (ut meministis) offerimus, quoties Martyrum passiones, & dies anniversaria commemoratione celebramus, Anno. 240.*

Saint Chrysostome also maketh often mention, of the Host, of Oblations and Sacrifices in the holy Eucharist. *Quum vides quod Dominus offeratur, & vides sacerdotem in hostia occupari, & super hanc preces effundere*, doe you not conceive your selfe to be wrapt into heavenly meditations, &c? And againe, How shall we receive the Sacred Host, how shall we be partakers of that admirable mystery with this tongue of ours whereby our soule is defiled? How shall we partake the Lords Body with a defiled tongue? For this Sacrifice *Domini sacrificium est*, and what communion hath CHRIST with Belial? This Sacrifice the Priest standing at the Altar offereth to GOD for all the world, for Bishops, for the Church, &c. Anno. 398.

With what feare and reverence (saith Saint Ambrose,) *istud divinum, & coeleste sacrificium est celebrandum? Vbi Caro tua in veritate sumitur, ubi Sanguis tuus in veritate bibitur, ubi summa imis junguntur, ubi adest praesentia Angelorum, ubi & sacerdos, & sacrificium mirabiliter est constitutum*. Thus doe I come to thy Altar (ô Lord) though I be a sinner, *ut offeram tibi Sacrificium*, to offer to thee that Sacrifice that thou hast appointed. Receive it therefore (I beseech thee ô Lord) for thy whole Church, and for all thy people whom thou hast redeemed with thy precious blood.

We have seene (saith the same Father) the chiefe Hie Priest offering his blood for us; let us Priests follow him as well as we may, that we may offer a Sacrifice for the people. For though he be not now seene to offer, yet is he offered in the earth, when Christs Body is offered: *vae quo abque; ipsi mihi, bonos filios diabolus gestiebat eripere, pro quibus ego quotidie instauro sacrificium, Anno. 374.*

Saint Augustine saith, that his mother Monicha desired only at her death, *memoriam sui ad Altare tuum fieri, unde sciret dispensari victimam anctam qua deletum est Chirographum*. Here is mention made both of an Altar and a Sacrifice. Of the blood of this Sacrifice none are forbidden to take, but hereunto all are exhorted that desire eternall life. By the way then it is an injury to forbid Lay-men to partake of the blood of this Sacrifice) For Christ hath changed the Sacrifice of beasts in *hostiam secundum Melchisedech, qui panem & vinum obtulit*, and this Sacrifice *toto terrarum orbe diffusum est*. And againe, the Lord by his Prophet saith, *sacrificium, & oblationem noluit. Quid ergo? nos jam hoc tempore sine Sacrificio dimissi sumus? absit; perfecisti enim mihi corpus; Ablata sunt signa promittentia, quia exhibita est veritas promissa*: The Sacrifice of Christs body (saith the same Father) succeedeth all other Sacrifices of the Old Law, and for all those Sacrifices, and oblations, *Corpus ejus offertur, & participantibus ministratur*: Christ (saith he) is both the Priest, and the Oblation, who hath power to make the daily Sacrament thereof to be *Ecclesiae Sacrificium*. That as the Church is offered by him in her Head, so is he offered by her, as his Body. And when this Sacrifice of our Mediator is offered, it cannot bee denied but the soules of the faithfull are hereby eased. This oblation the same Father calleth *summum & verissimum sacrificium*; and saith, that at the memories of Martyrs *Deo offertur Sacrificium Christianorum*. We do not, saith the same Father, set up Altars to sacrifice to Martyrs, but *Sacrificium immolamus uni Deo*, but we offer Sacrifice to God alone, both their God, and ours. *Ipsum verò Sacrificium corpus est Christi*, which is not offered to them (for themselves and the body of Christ,) but unto God. For what faithfull man did ever heare the Priest standing at the Altar, over the body of a Martyr, say thus, *offero tibi Sacrificium Petre, vel Paule, vel Cypriane, cum apud eorum memorias offeratur Deo?* True it is, saith the same Father, the Martyrs *suo loco, & ordine nominantur, non tamen à Sacerdote, qui sacrificat invocantur*: Saint Augustine alloweth of Sacrifices, but not of Invocation of Saints. And for this cause he and Epiphanius condemne Arrius for an Hereticke.

It appeareth by that which hath beene said, that there were Altars, and Oblations, and Sacrifices which the Fathers allowed; and if these be used as they ought to be, and as these holy Saints of God used them, this man ought not to score them up amongst blasphemous figments, and dangerous deceits, without wronging the blessed Saints of God that continually behold his presence, into whose society God grant both him, and me to come.

To conclude, this constant doctrine of the holy Fathers concerning Altars, Oblations, and Sacrifices, is confirmed by the Canons of sundry Councils. And in these also we may observe some difference made of Sacrifices. There we see Sacrifices which Lay-men might offer, as Sacrifices of Praise, Prayer, Almes-deeds, and the like; and there were Sacrifices, which neither they, nor Deacons neither might offer, and such were those Sacrifices whereof the Fathers make so often mention, that are offered at the Holy Altar. Of such the Nicene Councell speaketh: *Diaconi offerendi Sacrificii non habent potestatem*, and the Council of Carthage. Conc. Bracarense, and many more. All Gods people, men and women were allowed to offer some Sacrifices, to commemorate the death of Christ upon the Crosse, to offer all manner of spirituall, and Christian Sacrifices, of Fasting, Prayer, Mortification, Almes-deeds, praising of God, reading and preaching of Gods Word: but the Sacrifice of the Altar, wherein the Death, and Passion of Iesus Christ is commemorated in the Consecration of the Bread and Wine, and breaking and delivering them to the Faithfull; is the particular function of the Priest to performe. Thus wee see Altars, Oblations, and Sacrifices were in common use amongst the most holy Saints of God that ever lived; Therefore farre bee it from this man, to condemne these, or the like in our Church for blasphemous figments, and pernicious impostures. Farre be it (I say) from him, even as farre as it was from the mind of those learned, and godly Fathers, that framed the 31. Article, whose meaning may yet more cleerely appeare from the declaration made therof by thei successors in place, piety and learning, whereof we are now to speake.

CAP. XIX. The meaning of the 31. Article delivered. What Sacrifices are blasphemous fables and dangerous deceits. The doctrine of our Church herein taught by Bishop Mountague, Bishop Andrewes, Bishop White, and Mr. Casaubon. Homilie of Sacraments.

IT is very meet that wee enquire more narrowly into the meaning of the 31. Article. For we may be sure, that those godly and learned Fathers of our Church, that give strict charge to private Preachers, that they shall take heed, that they teach nothing in their Preaching which they would have the people religiously to believe, and observe, but that which is agreeable to the doctrine of the Old Testament, or the New, and that which the Catholicke Fathers, and ancient Bishops have gathered out of that doctrine, will not censure the constant doctrine of the Fathers, and Primitive Church, for blasphemous Fables, and dangerous deceits: nor yet involve, and lap Chemnitius, Gerardus, and other sound Protestants, yet such as suffer Altars still to stand, (as this Author tells us) within any plait, or fold of that their censure.

The words of the 31. Article, whereunto this lettered man relateth, are these. The Sacrifice of Masses, in the which it was commonly said, that the Priests did offer Christ, for the quick and the dead, to have remission of paine and guilt, were blasphemous Fables, and dangerous deceits. Now let us heare what is the true, and Orthodox meaning hereof, out of the mouthes of the most learned men of our Church, and such as the most learned Prince that ever was in this kingdome, King Iames of happy memory allowed and set on worke, to deliver the mind of the Church and of himselfe in this very point. And in this ranke I begin with Bishop Mountague.

Bishop Mountague speaking (as he saith himselfe) in Bishop Mortons words, saith thus; I beleeeve no such Sacrifice of the Altar, as the Church of Rome doth: I fancy no such Altars, as they imploy, though I professe a Sacrifice, and an Altar. And a little after speaking of his adversaries, saith thus; I have so good opinion of your understanding, though weake, that you will confesse the blessed Sacrament of the Altar, (or Communion Table whether you please) to be a Sacrifice, not propitiatory, as they call it, for the living, and dead: not an externall, visible, true, & proper Sacrifice; but only representative, rememorative, and spirituall Sacrifice. Now if you grant a Sacrifice, why deny you an

Altar? And againe. I have used the phrase of Altar for the Communion Table, according to the manner of antiquity, and am like enough sometimes to use it still: nor will I abstaine, notwithstanding your aggrivation, to follow the steps, and practise of antiquity in using the words Sacrifice, and Priest-hood also, and ye be further from Popery in that practice, than you from Puritanism; or any Puritane indeed from true Popery, being two birds of one feather. It appeareth plainly from hence, that our Church doth not condemne the Sacrifice of the Altar, mentioned in the holy Fathers, for blasphemous figments and dangerous deceits, but the Sacrifice of Masses because the common opinion held of them was, that they were propitiatory, external, visible, true and proper Sacrifices for the quick, and the dead. For had they beene commonly held to be no more, but representative, rememorative, and spirituall Sacrifices our Church would not then, doth not now finde any fault with them.

What the fault is, the said most learned, and acute Bishop proveth out of Saint Cyprian in this sort. *Nam si Iesus Christus Dominus & Deus Noster, ipse est summus Sacerdos dei Patris, & sacrificium Patri seipsum obtulit, & hoc fieri in sui commemorationem praecepi, uti abque; illi Sacerdos vice Christi vere fungitur, qui id quod Christus feci imitatur, & sacrificium verum, ac plerum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum Christum videat obtulisse.* You doe not this (saith he to the Gagger) therefore in Saint Cyprians judgement, your Sacrifice is neither full, nor true.

The like doth the Reverend Bishop of Elie avouch, turning his speech to the Cardinall, and saying thus. *At vos tollite de missa transubstantiationem vestram: nec diu nobiscum lis erit de Sacrificio. Memoriam ibi Sacrificii damus non inviti. Sacrificari ibi Christum vestrum de pane factum, nunquam daturi. Sacrificii vocem scit Rex Patribus usurpatum: nec ponit inter res novas, at vestri in missa Sacrificii & audet, & ponit.* Take you Transubstantiation out of the Masse, and we will not contend with you about a Sacrifice. A memory of a Sacrifice we grant: but grant we will never, that Christ made of bread is Sacrificed. The word Sacrifice is in use among the Fathers, this the King knoweth well enough, and hee placeth it not among Noveltyes, as he doth the Sacrifice in your Masse. Will you be pleased, yet further to heare of the doctrine of our Church in this particular, out of learned Doctor White now Lord Bishop of Elie. The things which wee simply condemne in the Popish Masse, are these. 1. That CHRIST existing in earth, covered with formes of Bread and Wine, is in his very substance offered to God his Father. 2. We reject private Masses, in which the Priest eateth alone, and undertaketh for a fee

to apply the fruit thereof to particular persons. 3. That it is of equall force, with the Sacrifice of Christ upon the Crosse. 4. That it conferreth grace by the outward worke done to some kind of unjust persons. 5. That it saveth ex opere operato, for temporall punishment. 6. And is beneficiall to the defunct, as well as to the living. 7. That it depelleth all evil: both of punishment, fault, and misery. 8. Or is availeable as the Sacrifice of Christs body to procure plenty of the fruits of the earth, and to be a remedy against Pestilence, inundation, tempest, scare-fire, &c. 9. And the administration thereof in an unknowne, tongue, together with invocation of Saints, and Prayer for Soules departed, with reference to purgatory.

But because this point is exactly handled by learned Casaubon in his answer given to Cardinall Perouns Epistle, by speciall direction of King IAMES of blessed memory; I will set it downe at large, that the minde of our Church from the late Governour of our Church may more fully appeare, and therein I will rest.

*Veteres Ecclesia Patres sacrificium in religione Christiana unum agnovisse, quod in locum successit omnium legis Mosaicae sacrificiorum, neque ignorat Rex, neque negat. Sed hoc sacrificium nihil esse aliud contendit, nisi commemorationem ejus quod semel in cruce Christus Patri suo obtulit. Quare beatus Chrysostomus, quo frequentius nemo, hujus sacrifici meminit in nonum caput Epistolae ad Hebraeos, postquam nominasset, continuo subjungit, sive explicationis, sive correctionis loco, **mal lon**. Illa locutio, **mal lon de**, quam vim habeat, scis ipse omnium optimè. Saepe autem Ecclesia Anglicana professa est, de verbo nullam se litem moturam, si modo impetrari à vobis posset, ut pristina fide in integrum restituta, quae contra usum veteris ecclesiae à vobis usurpantur, tollerentur. Nam Eucharistiae celebrationem sine communicantibus, & universam illam privatarum missarum nundinationem, multis etiam vestrorum theologis damnatam, cerium est à perversa doctrina de hoc sacrificio originem habuisse. Quod autem ad extrahendas defunctorum animas è flammis purgatorii, sacrificia missarum exiguntur, & quidem saepe repetita: otiosorum hominum & simplicitate populorum ad quaestum suum impiè abutentium, delirium esse, Rex non dubitat. Tollantur hi, & similes his alii crassi, foedi abque; abusus, qui apud vos obtinent, ab ecclesia Anglicana, quae in sua Liturgia expressam sacrificii mentionem habet, facile impetraveris, ut in veteris ecclesiae usu acquiescat. Quamobrem serenissimus Rex, quum nuper ei essent narrata, quae paulo ante in celeberrimo conventu Dominicanorum docte fuerant à te disputata, de duplici Sacrificio, expiationis nempe, & commemorationis, sive religionis: sibi quo abque; idem probari multis audientibus*

pronunciavit, & nunc etiam hoc ipsum tibi confirmare me ejus Majestas jussit.

It appeareth then by the resolution of this learned man, that the things which the Kings Majesty and our Church condemnes, are the celebration of the Eucharist without Communicants, the selling of private Masses, making a gaine of the simplicity of ignorant people, and causing them to pay more than once or twice for, fetching of soules out of Purgatory, by vertue of the sacrifices of their Masses. This practise the King accounteth the dotage of men idley and wickedly disposed, and rejecteth as grosse and vile abuses, and such sacrifices of Masses as these, our Church condemneth as blasphemous fables, and dangerous deceits. To which purpose we have a very godly Caveat given in the Homily. We must take heed, lest of a memory it be made a Sacrifice: lest of a Communion, it be made a private eating: lest applying it for the dead, we lose the fruit that be alive.

CAP. XX. The necessity of admitting Christian Altars. The standing of the Lords Table Altarwise, or the having of Altars is not forbidden in the 31. Article, under the name of blasphemous figments. Abuses of Altars and Sacrifices condemned, not the things themselves. What is the faith of Protestants, and Papists. In what respect the Masse is not to be allowed. The outrage of the people committed in breaking downe of Altars, punishable by law. The duty of well-minded men concerning Altars.

IT appeareth by that which hath beene said, what Altars and Sacrifices the ancient Fathers allowed; and what the most learned of our owne Church condemneth in the 31. Article. Wherefore in my poore opinion, it is not well done for an understanding, and well meaning man, and a son of the Church, to turne and wrest the Canon of our Church from the face of her enemies, and against her minde, (God knowes) to levell it at the heart of her dearest children and best friends. Priests, Sacrifices, Oblations, Altar, the Sacrament of the Altar is not abolished. He that will cast out these out of the Christian Church, must with them cast out Edward the sixth, with diverse of Mr. Foxes Martyrs, and some acts of Parliament in force. He must cast out the most learned, holy and blessed Martyrs of the Primitive Church; nay he must cast out Priesthood, and the very Church it selfe, or have a Church without a Priesthood, about which Cartwright and his apprentices have beene hammering their heads more than a good while.

For if there be no Christian Altar, there is no Christian sacrifice; if no Christian Sacrifice, there is no Christian Priest; if there be no Christian Priest, away with the Book of Ordination of Priests and Deacons, away with the Rubrick, and the Book of Common Prayer, that directeth the Priest how to officiate, away with the authority of the Prince, or Acts of Parliament that confirme this Booke. And doubtlesse this and no other must be the scope of him, that sayes the name of Altar is abolished: that will goe about to deter him, that is earnest for an Altar at the upper end of the Quire, that the Table ought to stand Altarwise, that the fixing thereof in the Quire is Canonically, that it ought not to be removed into the body of the Church, by saying, that he which should erect any such Altar, his discretion will prove the only holocaust to be sacrificed thereon, that such doings are against the 31. Article: To what purpose else is this confused blending and jumbling of these things, (which the Vicar innocently desired) with that other Oblation which the Papists were wont to offer

upon their Altars, but to make the simple deluded people believe, that all these are alike blasphemous figments, and pernicious impostures? And that the Church that now is, is become an utter enemy to that it was in 62. and altogether departed from the Faith, and Articles of Religion then held; therefore such Priests and Priesthood ought to be cast out, and their Altars or Tables set Altarwise, and their Oblations to be had in like abomination, with that other Oblation which the Papists were wont to offer on their Altars; all which are blasphemous figments, and pernicious impostures? This pernicious purpose must in reason be in the heart of this Scribe, otherwise it was utterly impertinent to scare the poore Vicar with such terrible and astounding words. And better had it beene to have kept such mortall bolts as these in store, and not to discharge them so soone, before discretion had brought him within eye-reach of the right marke. Had this man beene so wise as the Vicar was, to president himselfe by what he sees done in the Kings or Bishops Houses or Chappels, he would have kept these shafts in his Quiver, and bestowed them as he sees M. Casaubon, and our learned Bishops by the Kings direction doe, upon grosse and impious abuses cleerely discovered, as well in Altars, as in Sacrifices; and not therewith to strike through Oblations, sacrifices, and Altars themselves, together with the holy and reverend use and users thereof, from whom he hath his Priesthood, Orders, Faith, and Religion too, if he have any at all. In shooting after this blinde heedlesse fashion, not the judgement only and learning, but the discretion and piety of the Archer, to his Mother the Church, and to all reverend antiquity, stands in greater hazzard of the shot, than the unremarkable actions of a simple Vicar.

They are not Altars (which still stand in the Churches of sound Protestants, and may remaine in some of ours, or to make use of their Covers, and Ornaments, Tables may bee placed in their roomes of the same length and fashion the Altars were of, (as this Author tels us) with which practise he also concurreth in opinion) they are not Altars, I say, or Sacrifices, or Oblations, that true Christians and good Protestants have in execration, but the grosse and vile abuses of these.

Against abuses onely good Christians protested, and from thence received they their names. This the most learned Bishop, in his Apologie for King Iames of happy memory, putteth the Cardinall in minde of; *Salva protestatione hac, haud ulla est fides Nostra nisi quae Vestra est, vel esse debet, vetus, illa Catholica*. The Protestant holds the same Catholicke faith which is or ought to bee the same in Rome, and over all the Christian world. The Protestant hath the abuses and Novelties only (which are crept into the Romane Church) in detestation, not the things themselves: no, not

the name of the very Masse it selfe. For as the same Reverend Bishop telleth the Cardinall in the Kings name; *In missa si missa fiunt, quae sum substantiatione vestra ibi submissa sunt, bono fi loco res essent, non valde de nomine litigaret Rex*. The King would like well enough of the Masse, if her Priests would shrive her of Transubstantiation; the name should beget no reall difference.

Those therefore were not well advised, nor throughly informed of the doctrine of our Church, and of pious antiquity, that by their violent and unlearned clamours incited the people unto that horrible out-rage committed in breaking downe of Altars, and caused them to boggle and spie umbrages and scandals at the things themselves, where none at all could have beene found, if these Arietes gregis had partaken as much of the mild temper of the sheep, as they did of the Rams horne. But where simplicity and ignorance is armed, nothing can be expected but a violent confusion, and the like disorder. This disorder committed de facto (as the Author speakes) the supreme Magistrate thought meet to punish, not by a kind of law; but by a law yet in force to punish the same de jure, in case it should be committed. The law was made by Queen Mary, and is this. If any shall unlawfully, contemptuously, or maliciously, of their owne power or authority, pull downe, deface, spoile, or break downe any Altar or Altars, &c. such person or persons are to be punished, as in the law is expressed. Queene Mary who made this law, did repeale the law made by King Edward for the authorizing of the Book of Common Prayer. Queene Elizabeth, who did establish King Edwards law for authorizing the Book of Common Prayer, did repeale Queene Maries repeale thereof: but that part of the Statute which concerneth the punishing of such disorderly people, that of their own authority riotously pull down Altars, &c. the said Queene Elizabeth of famous memory repealeth not, but it is still in force; that the Magistrate, whom it concernes, may proceed against delinquents, that violate the Lords Table standing Altar-wise, or break or deface the pictures of Christ, or of Saints in Church-windowes, or crosses, or the like, upon that Statute, if any should so offend, (which God forbid) if Sergeant Rastales hand and starre, point and lead me not into an errour.

CAP. XXI. Altars crept not into the Church. Altars Consecrated with more ceremony, and regarded with more reverence, than any part of the Church, appeareth out of Bishop Iewell. On the Altar stood the Crosse of CHRIST in the Primitive Church, and in Saint Chrysostomes time, and remained there in Queene Elizabeths Raigne sometime: steps unto the Altar: drawne with Curtaines. Archbishops and Bishops and all sorts of people doe reverence towards the Altar. Barbarous Souldiers kisse them. Penitents prostrate before them. Saint Ambrose willing to be made a Sacrifice for them.

THE drift of the Author in this Epistle is the disgrace of Altars. To this purpose he hath framed these words to serve his turne two wayes. 1. By the manner of their comming in, and that was creeping. 2. By the meanes of their creeping in, and that was by Complying with the Iewes.

For as much as the most ancient and holy Fathers of the Primitive Church, and the most learned and pious Fathers of our own Church, have Christian Altars and Sacrifices in due, honourable, and reverend estimation; there is no cause at all why a man not bigge with selfe love, nor made to kindle a faction, *quae jam plus satis calescit*, should picke a quarrell first with them, then with their name, then with their comming in, by phrasing it so contemptuously in that terme of creeping, whereby is implied their comming into the Church in some base, secret, undue and unobservable manner. I dare be bold to say, that no man of judgement, and learning, though hee look over Antiquity, as the Devill lookt over Lincolne, will say, and meane to justifie what hee saies by sound proofes out of good antiquity, that Altars crept into the Church. It were not amisse if this Pen-man would looke the face of his actions in the envious mans tares; these he shall finde crept up among the Wheat, no man knowing how, when the honest Husband-man, and his servants thought no hurt, but were at rest, and asleepe. The case is not so with Altars; the Husband-men themselves that labour faithfully in the Lords Vineyard, the Governours of Christs Church, and the true and only successors of the Apostles brought them in by the speciall direction of Gods holy Spirit.

I shall not need to spend much time in prooffe hereof. The least thought of what hath beene said, lights up a Candle to shew the truth hereof, which no blast of Puritane mouthes set against it, is able to blow out, though Boreas had made his bellowes in their Cheekes: Sure wee are

by that which hath beene said, ~~that~~ Churches were built, and made with the very Cradle of Christianity; and when they were made, they were consecrated. For a man may as lawfully and Christianly administer the blessed Sacrament in a Barne, or Towne-Hall, as in any place that is not Consecrated to such holy uses; And when the Church was Consecrated, was not the Altar the chiefest place, which with most ceremony, and devotion, was hallowed? when it was hallowed, was it not kept more carefully from prophanation, than any other part of the Church? *Levita eligatur* (sayes Saint Ambrose) *qui Sacrarium custodiat*, not the Vestry onely, but the Altar belonged to his care. Was there not a feast annually kept in a joyfull remembrance of the dedication of every Church, and did not the Consecration of the Altar carry the name of that feast? doth not St. Augustine say, my brethren, you know right well that to day *consecrationem Altaris celebramus*? was not the Altar set, and fixed in the most eminent place of al the Church? The Readers Tribunall stood in the body of the Church, *in loco editiori*, in a place exalted above the rest there. But was not the Altar set *in Sacratio*, or *Sancto Sanctorum*, in the highest place of all, whereunto the Priest ascended by certaine stepes and degrees; and when they did so ascend, were there not Psalmes of degrees sung, called for that cause Graeduals? were not tythes of greatest sanctity given to the Altar? was it not the only place whither none but Priests might be allowed to come to officiate? was not the holy Eucharist there, and no where else Consecrated? Durst the Priests themselves ascend thither without doing lowly reverence three severall times? Was not this holy Altar, and the mysteries thereof, at some time kept rayled from the eyes of most men? doth not KING Edward the 6th call it *Sacro-sanctum Altare* in his writ to the Bishop? doth not Saint Nyssex say, *Altare hoc Sanctum*, &c. this holy Altar, at which we stand, is in his owne nature no more but a stone, such as our houses are made of, but being Consecrated, and Dedicated, *benedictionem accepit*, and is become *mensa Sancta, Altare immaculatum, & quod non amplius ab omnibus, sed à solis sacerdotibus, iis&abque; venerantibus, contrectatur*? Veneration towards the Altar was then required, and practised. Doth not the most holy, and blessed Archbishop (as the fifth Councell calls him) performe his low obeysance toward the holy Altar, and exhort all others to doe the like? doth hee not say, *adoremus primum Sacrosanctum Altare*? did not the reverence of holy Altars prevaile so farre with the furious Souldiers, and barbarous Goths, that in all humility they willingly fall down, and kisse the holy Altar? doth not Tertullian say, that in his time Altars were had in that reverence, that their Penitents used *adgeniculare*, to fall downe upon their knees? doth not St. Chrysostome say, *dum vides sublata vela, tum cogita*

coelum ipsum sursum restrari, Angelos abque; descendere? when the Curtaines are drawne by, our hearts, which even then we are bidden to lift up unto the Lord, conceive heaven it selfe to be open to us; when Iesus Christ is given to the faithfull Communicant, who, wee may be sure, commeth not alone, but with the blessed Spirit, attended with his blessed Angels, whom hee hath made ministring spirits for their good, who shall bee heires of salvation. Doth not the same Father say, *semper in Altari manere solet Christi Crux?* the Crosse of Christ alwayes used to stand upon the Altar: doth not Beatus Rhenanus say out of Tertullian and Lactantius, *praeterquam crucis signum super Aram, adorientem versum, ut mentem oculos abque; in coelum, ubi Pater est omnium, erigerent expansis manibus?* but only the Crosse of Christ which stood upon the Altar? And is it not also said, that the Altar, which stood in former Princes times, continued in Queen Elizabeths Chappell with the Crosse upon it? Doth not Bishop Iewell, in the place cited by the Author, confirme the greatest part of all that hath beene said? And are these arguments, that Altars crept into the Church? If the Governours of the Church had come in to see the furniture of the Church, as the good man of the house did to see his guests; and had espied there an Altar, amongst sundry other Consecrate things, would they not at one time or other, have questioned some or other for it? and have said, Friend, how came this hither. Neither the Altar nor his furniture, are such guests, or wedding garments, as I look to find here, and therefore doe you take it, and cast it unto utter darknesse. There it was bred, and so crept in hither: and there let it bee buried. But the case yee see is quite otherwise, they honour, reverence, and adore towards it, for his sake whose Sacrament is Consecrated thereon; And this is the first man that I can find, that saith Altars crept into the Church. And if he bee not, I hope hee will discover himselfe, and tell us by whom hee doth president himselfe. I am sure, not by Kings or Bishops Chappels, or Cathedrall Churches, or by any true Christian member of them.

But if Altars crept into the Church, I would but know how he and I came in. I will begin with my selfe. I had my Ordination from Bishop Dove: he had his Consecration from Archbishop Whitguift, and the Archbishop his from the undoubted successors of Saint Peter, and of our Saviour Christ: Here is no creeping in all this. And I perswade my selfe he crept not into his, if he had orders in the Church of England. If the Porter or Sexton had led him aside in the night into the Belfrey, and had put what belongs to his custody into his hand, and so he had stole up to the Chancell, this had beene Creeping. But Priests in our Church have their Ordination usually at the 4. tempora, they prepare or ought to prepare

themselves with Fasting and Prayer three dayes before: and at the Ordination they kneel upon their knees before the holy Altar. The Bishop and they pray before the holy Altar, then is given imposition of hands before the holy Altar, then the Bishop taketh the holy Gospels from the holy Altar, and delivereth the same into the hands of him that is ordained, who maketh solemne protestation before Almighty God, meekely kneeling still upon his knees before the holy Altar, and in the presence of the Bishop and the whole Congregation, that hee will read these holy bookes, &c. Here is no creeping; but this holy action is solemnely performed, and done openly before all Israel, and before this Sunne. But if the Altar had crept in, then the Bishop had crept in much more, (for no Bishop was enthronized before his Altar was Consecrated) and if the Bishop crept in, then I am sure, hee himselfe crept in; and if he crept in, the Sextons might doe well to shew him the way out. For without the Church militant, and triumphant; in earth, and in heaven, shall bee dogges, and whosoever maketh, or telleth lyes. And with untruth this saying (that Altars crept into the Church) hath more affinity than I could wish, and more than all the water in his Well can wash off, if hee make not ignorance his refuge, and save himselfe under the shadow of her wings. And thus much of the manner of creeping in of Altars.

CAP. XXII. Complying with the Iewes, doth not argue the creeping in of Altars. The enemies of the Church have long pickt a quarrell at her Altars, and her Priests. The Councell of Aquisgrane defendeth them. At what houre of the day Altars came in. Christian Altars came in at Noahs floud: and have so continued in the Christian Church ever since. Danger to meddle with holy and consecrate things. King Iames of blessed memory, washed his hands of meddling with them. The polity of the Christian Church was framed by the patterne of the Iewish Church. Sonne of the Church, an honourable name. The complying of Sabbatarians with the Iewes.

IN the next place the Author shewes the means wherby Altars crept into the Church, and that is, By a certaine complying in phrase with the people of the Iewes. Now see what a froward or blinde destiny, haunted, and led the Secretary of this Letter. For that very reason which he brings to prove the creeping in of Altars, doth cleerly demonstrate, that they did not creepe in. He tels us what he has read in Kemnitius, Gerardus, and other sound Protestants; yet such as suffer Altars still to stand. It appeares he sailed not farre for his gold. And the Commodities which he brings, are common upon every petty Chapmans stall, and such as will be his utter undoing, when they come to be rifled into. The complying in phrase with the people of the Iewes, is the meanes whereby Altars crept in, say you: But I say, (and I hope to produce those that will make it good,) that this complying, both in phrase and in other respects, is the only assurance that we have, that Altars did not creepe in, but were brought in, or rather continued in the Christian Church of the Gentiles, from the Christian Church of the Iewes, and were alwayes in both these in honourable and reverend estimation; and ought not to be turned off by any Christian so disgracefully.

There is not any one ancient Father that ever I see, who doth not derive the polity of the Christian Church, and take their patterne in laying downe the platforme thereof from Gods Church among the Iewes, as well before Moses, as after: as well in externall Rites and Ceremonies, as in the internall, spirituall and essentiall parts of Gods service; I shall take as little paines for this rich and sure commodity, as the Author did for the ruine of his cause. The Councell of Aquisgrave, just 800. yeares agoe, hath furnish me abundantly, that I need look no further.

There were in those times some Factors for the Synagogue of Satan, that would not be pleased neither with Priests, Altars, Oblations, Sacrifices, nor with the very Churches, and Houses of God themselves, or any consecrated things, but kindly perswaded themselves, that some of these they might pull downe and cast out, and make the rest their prey. These things were made common Table-talk, and the food of Conventicles, and in the end it was commonly given out, *Haec non ex autoritate divina constare*, that all these and the like had but slender, or no ground in holy Scripture, *Sed potius arbitrario cordis nostri* (say the Bishops) *imò cupiditate, & quadam inventione commenta esse*, but by some slye device of our owne were brought in, or (as this man speakes) crept into the Church. These things being by the carefull Spyes, and witty Agents, at times buzd into the Kings eares; The godly and learned Fathers of that Councell think fit to present an humble declaration of the truth concerning these matters, and give his Highnesse to understand, that if these Objectors and Surmisers would diligently read, and seriously weigh, what in that writing was contained; they would be brought to acknowledge, *Nos quae Dei sunt, & ad vestram salvationem, & ad regni stabilimentum*, that the things which are established in the Church, and which we have delivered, are the things of God, and such as make for your Majesties eternall salvation, and for the establishing of your Kingdomes and Dominions: *Se verò, but those that say, that these things crept into the Church, Ea quae sunt mundi, & Dei voluntati usu abque; quaque contraria existunt, & ad animarum interitum pertinent, absque dubio loqui*. To come home then to the very point, whether Altars crept into the Christian Church, by a kinde of complying in phrase with the Iewes; let the authority of S. Ambrose commend one ground of Christianity to those that hold by that Title: *Accipe quae dico, anteriora esse mysteria Christianorum quam Iudaeorum*. Christians are more ancient than Iewes, so are the mysteries of their Religion, their Sacraments, Sacrifices, Altars more ancient, than any of these among the Iewes. Therefore the dreame of complying must needs be idle.

There are twelve houres of the day, and in one of these Altars came into the Christian Church. They crept not in by complying. And the Councell of Aquisgrave will tell us plainly, at what houre of the day they came in. The Morning of the World was from Adam to Noah (saith S. Gregory) the third houre from Noah to Abraham, the sixth houre from Abraham to Moses, the ninth houre from Moses to Christ, the twelfth houre from Christ to the worlds end. At what houre of the day now did Altars come in? Heare these holy Fathers speake: True it is (say they) *Religio primum coepit sine Altare ab Abel justo*: Religion at first was

without an Altar. Altars came not in at Sun rise. This man would then have said they crept in under some cloud. Well, the third houre was from Noah to Abraham. And now Arrige aures, Pamphile: for we are upon the very houre of the comming in of Altars. Noah being preserved from the great danger of the floud, *Non extra Altare, sedjam supra Altare holocausta Deo obtulit*, he offered holocausts upon an Altar. And if the Vicar had erected such an Altar, the only holocaust needed not to have beene his discretion, except he would have beene as prodigall with his discretion as this Author; for there were sacrifices of thanks and praise which Noah taught him to offer on an Altar. Come we to the sixth houre. Those that are drunken, are drunken in the night; and those that creepe into houses, creepe into them in the night. Abraham, whose sons we are, not by nature, but by grace, at this very houre, in the cleere light of faith, built two Altars in one Chaper; one in Moreh, and another in Bethel. And now under Abraham, and Melchisedech was the Christian Church in the prime. For the Church of the Iewes (sayes S. Ambrose) began not before Abrahams Nephew son was growne up to mans estate. Now it is to be observed (say these holy Fathers) *Quantae fidei, quantaeque devotionis*, how faithfull and devout this blessed Patriarch was, who because *Deo credidit, Deoque altaria erexit, cultum abque; ejus venerando dilexit*, he believed in God, and erected Altars to him, God therefore blessed him, and caused *Semen ejus multiplicari, ei abque; amplissimaregna, terras abque; dari, & de hostibus triumphari; nec non & in suo semine, quod est Christus, gentes, quae nos sumus benedici*: Abrahams seed was multiplyed, and upon him were large Kingdomes, and Territories bestowed. All his enemies subdued, and in him were the Gentiles, that is, our selves eternally blessed, because he erected Altars to God, and honoured his service. And againe, say the same Fathers, if Abraham for these causes was blessed, *Dubium non est, quin Altarium sanctorum eversores, & sacrarum rerum, quibus in iisdem Altaribus Deo famulandum est, surreptores damnentur*; there is no doubt but they put their salvation in great hazzard, that undermine Altars, and put their hands to the taking away of holy things, that belong to Altars, by their consecration, as Tythes and offerings doe, and the like: From which impiety King Iames of blessed memory washed his hands. *Populari enim res sacras, & ad usus nescio quos (certe parum sacros) addicere, bonis omnibus, Regi autem ante omnes displicet, quo nemo à sacris alienandis alienior; maleque illum habuit, quod quae devota Deo erant, propter voventium mentes abalienata erant*, as testifieth famous Elie. And so we see, and all posterities doubtlesse shall see, how God hath blessed his seed, and propagated his Kingdomes, and subdued his enemies, as was affirmed of King Pepin by these holy Fathers, to whom I returne, and with

them to Abraham. For so zealous was the Father of the faithfull; that he not only built an Altar, but was ready to sacrifice his son upon it. Isaac also aedificavit Altare, and therefore the Lord promised a blessing to him and his seed. But Religion and Devotion increased much more with Iacob, who did not only erect Altars, and consecrate them, and powre Oile on them; but made further promise of devoting his Tythes to the Lord. Now marke what inference these holy Fathers make from hence, and then judge whether Altars crept into the Church, or whether the complying of Christians with these Fathers of the Iewes, doe not argue, that Altars did not creepe into the Church; but were received with publike honour, and devotion. *Vnde hodie Christiana religio, exemplum sumens ex antiqua patrum traditione, domos in honorem Dei aedificat, ac dedicat, & Altaria erigit, eis abque; oleum superfundit.* Whereupon Christian Religion taking their example from hence, doe build and dedicate houses to God, and erect Altars, and do receive many precious gifts and oblations of Gods people, for the honour of his House and service, and for the use and benefit of his Priests, and of the poore. And we advise him that goeth about to impropriate these things to his owne use, and to withdraw them from the uses, which the Dedicators and Donors intended to remember, *Cujus sit discriminis & damnationis*, into what danger of damnation he putteth himselfe.

The ninth houre is from Moses to Christ. And how Altars were in an open and honorable manner brought from the Church of the Christians into the Church of the Iewes at this houre of the day, the same holy Fathers shew out of the bookes of Moses, Ioshuah, Iudges, and from the deeds of David, Solomon, and the Machabees, even to Christs time, and conclude thus; *Haec idcirco posuimus, ut animadvertatur, quantum apud divinam majestatem valeat, & veneratio divini cultus, & erectio Altarium.* And from hence the same Fathers inferre (which saves me a great deale of labour) *ex Sanctorum patrum explanationibus*, out of the expositions of the holy Fathers in the best and ancient times, that Christian Churches tooke their president in erecting Altars; so that their complying herein with the people of the Iewes, is a cleere argument, that Altars did not creep into the Christian Church. For that the *Tabernacle typum gerebat futurae Christi Ecclesiae*; and that the Temple likewise *typum gesserit Sanctae dei Ecclesiae, nullus sanum sapiens ignorat*: no man that has not his understanding tackt, and the eye thereof turned after the humour of the men of Grantham, as the Marigold turnes with the Sun, wil impeach the setting of Altars, or the Lords Table Altarwise in any Christian Church, by terming their comming in to be creeping, and to bee the worse thought of for their complying with the people of the Iewes. For is it not fit there

should be a complying and correspondencie betweene the type or figure, and the substance which Christian Altars are in regard of the Altars among the people of the Iewes? Wherefore since Altars in the Christian Church comply so fitly with the Altars in the Iewish Church; it is an argument, that the Church wherein they are is a true Christian Church; and that the honour done them is no other, then in truth belongs to them. For if their types were had in singular honour among the Iewes, then the Substance ought to be had in much more honour among Christians. And it is not the part of a good Christian *Sanum intelligens*, that is sound at heart, to speake so unlike the Servant of Christ, good Christian, & so like a Pensioner to the men of Grantham, as to say, that Altars Crept into the Church by a kinde of complying with the people of the Iewes.

The twelfth houre is from the death of Christ to the end of the world, and how the Church of God set it selfe to comply with the Church of the Iewes in erecting, dedicating, and consecrating Churches and Altars, ordaining of Priests, and Levites, apointing, and receiving of oblations, offering Sacrifices, and confirming Christs Church to the true patterne thereof shewed to Moses in the Mount, and lively presented in the Tabernacle, and Temple, the same holy Fathers take upon to demonstrate ex Sanctorum Patrum eloquiis, out of the doctrine of holy Fathers. Can any man say then, that Altars crept into the Church? as the Tables of monychangers came into the Temple, and were set where they ought not, to the defiling thereof (which this pure man plainly intendeth) that the next word must be, have these things hence? or that the complying of these holy Fathers with Gods people the Iewes, is in this respect any argument of their secret, and undue creeping in? or not rather a forcible argument to warrant, and justifie the bringing of them into the Christian Church, and the due honouring of them, being no worse things than such as the types whereof were shewed Moses in the Mount, and are themselves, (with their Priests, and holy service performed about them,) visible types of the triumphant Church in heaven, and for this cause, as chiefly because they are the seats and Chaires of estate, where the Lord vouchsafeth to place himselfe amongst us (as Optatus speaketh) have beene in all ages so greatly honoured and regarded of the most wise, most learned, and most blessed Saints of God?

So that he which saies, Altars crept into the Church by a kind of complying with the people of the Iewes, may with as good reason say, that the orders of Archbishops, Bishops, Priests and Deacons, with their severall offices and degrees, with their attyre, habits, and vestments, together with oblations, tythes, glebe lands, and maintenance, crept into

the Christian Church by a kinde of complying with the Iewes, and are therefore alike, and altogether to bee cast out of the Church, as Iudaicall Ceremonies.

But God forbid, that any sonne of the Church (as this man intitles himselfe) or Vniversity either, should shew so little good affection, and learning, as to speake, or thinke the worse of any of these for their complying with the people of the Iewes herein, and cast them out as Iudaicall ceremonies. For what the Patriarchs and people of the Iewes practised by the law of nature, or the rule of right reason, or by inspiration of Gods Spirit many hundred yeares before the Ceremoniall, or Leviticall Law was given, are not to be ranked among Iudaicall Ceremonies, which were fulfilled in our Saviour Christ, and were by him taken away, and nailed to his Crosse. The Councell of Aquisgrane, and the Fathers whom they follow, take us out another lesson: For then making of vowes, singing of Psalmes, and spirituall Songs, keeping of Feasts, observing of Fasts, dedicating of places for Gods Worship, ordaying, and maintaining of Priests and Deacons, as well as Altars, should all be cast out from the face of this man, and his abettors, as Moses was from the presence of Pharaoh: beware thou see my face no more: thou art crept in among us that are the sons of the Church under a Vizard made of a kind of complying with the Iewes, whose Mosaicall ceremonies we renounce. But it is to be hoped, that he that weares the name of the Sonne of the Church, will not to her wrong under that ensigne advance the party of Donatus. *Nihil honorificentius, quàm ut Imperator Ecclesiae filius esse dicatur*, (sayes Saint Ambrose.) a sonne of the Church is a name for Kings and Emperors, the nursing Fathers of the Church, and it were sacriledge to steale it away from them, and convey it to their and her enemies. But if this man be a sonne of the Church, then may we say with Iacob, deliver me ô Lord, I pray thee, from the hand of my brother, from the hand of Esau, lest he come and smite the Mother upon her Children. He had shewed himselfe more like a sonne of the Church, if he had said, that the name of Sabbath had crept into the Church in a kinde of complying in phrase with the people of the Iewes, and that in a shadow of things to come as if Christ were not come in the flesh, against the Apostles express doctrin and charge, Col. 2. and from hence would have sought to have cast out that old leaven out of our Church, which hath sowed the affections of too many towards the Church, and disturbed the peace, and hindred the pious devotion thereof.

CAP. XXIII. The conceit of a Dresser unworthy a Divine. Suting Psychicus in Tertullian. The Patriarch and Bishops in the fifth Council expresse a different apprehension thereof. Christs first institution of the Sacrament, no rule to us in matters Circumstantiall. An Altar confessed by the Author. Saint Paul did, and the Church may order things otherwise than Christ used. The Eucharist to be received Fasting.

THE Authour hath much busied himselfe to pull downe, disgrace, and cast out Christian Altars, as ever did Abraham, Isaac, or Iacob, or the old Christians before Moses: or Moses, David, Salomon, or any of the Patriarches before CHRIST: or any blessed Martyres, holy Saints of God, and zealous Christians, since Christ, have beene to build, consecrate, adorne, and honour them. Whose Factor he is, and of whom he is to receive his pay, the enemy of Altars, that befriended him with this inspiration, best knowes. But if his pay must be proportioned, not by his good will, but by his good successe, then can it not be good. The man I thinke was borne when all good starres had their backes toward him. And if he bare not Sisera's minde, why do the Stars fight against him in their order? for that wherin he thinkes to winne a reputation by disgrace of Altars, brings them honour, and him confusion at every turne. Such is the proud mans destiny. *In eo deijciuntur in quo extolluntur*, sayes Saint Austin, their table is their snare, their prosperity their ruine, they hope to leane on a wall, and adders sting them. *Sicut fumus peribunt*. The higher smoake mounteth, the further from heaven, the neerer to nothing. So hath it fared with this man from the beginning hitherto. The higher he built his hopes upon old writers, or new, the lower is he beaten with their fall upon his head? It is found by his owne Authors, that Altars were in the Christian Church, within lesse than 200. yeares after Christ: that they did not stand in the body of the Church: that they did not creepe in: that their complying confuteth their creeping. Hitherto wee are gone already; and now comes forth a reason against the setting of the Lords Table Altarwise made of such stuffe, that if he had studyed all his life long to honour Altars in the opinion of good Christians, and to fill his owne face with shame; he could not (I thinke) find any comparable to this fulsome, and nasty conceit of a Dresser. The Country people would suppose them Dressers.

I confesse unfainedly, that this speech was so scandalous and offensive to me, and I perswade my selfe it is no lesse to any Christian

apprehension, and trencht so close upon blasphemy, that I could not choose but take up such stones as lay neere mee to cast at it. And I cannot but wonder how any man, (I will not say in holy orders, meditating on the holy Eucharist, Consecrated upon the most holy Altar, standing no otherwise than it ever did in the holy Catholicke Church,) but any man of gentle extraction, liberall education, and virtuous disposition, could have so unhallowed, and degenerate a thought come into his mind, fitter for Epicurus, or one of Bacchus Priests, than the Priest of the living God, that remembreth with Saint Chrysostome, that by his office he standeth and ministreth in the most holy place of all others under the Cope of heaven, and mixeth himselfe in his service, with those Ministring spirits, the blessed Angels, that with bended neckes give humble attendance of their Lord, and ours, *circum circa Saecrosanctum Altare*. Me thinkes that livery which Tertullian bestowes upon his Psychicus, will suite this yeoman of the Dresser well enough. *Deus tibi venter est, & pulmo Templum, & aqualiculus Altare, & sacerdos coquus, & Sanctus spiritus nidor, & condimenta charismata, & ructus prophetia. Apud te Agape in cacabis fervet, fides in culina calet, spes in ferculis jacet*. If the Prince of the ayre had caused such a thought like lightning to strike through his phansie, yet he could not have forced him to nurce it, to cloth it with ayre, to lend it wings to flye abroad in this sort, to fly-blow, and cause to putrifie other mens cogitations. Zealous and fervent Prayer would have quencht this, and all such fiery darts of the Devill. And herein is all our hope, that we shall take no more hurt by it, and that the Author when hee learns what prophanes he may kindle in innocent mens hearts, by casting such dangerous sparkes as these, will be sorry for it. And so I leave him in Tertullians words, *Ne stili potius negotium, quam officium conscientiae meae curare videar*.

But for his *Dresser*. Can the Author, or any man of common parts in understanding imagine, that when the most holy and blessed Patriarch, and rest of the Bishops in the fifth Councill of Constantinople; that when the Princes, and Citizens of that Imperiall City, performed lowly reverence and adoration to the holy Altar; that when S. Chrysostome sayes, that the drawing by the Curtaines, that the holy Altar may be seene, did put them in minde of the opening of Heaven; that when holy Gorgonia in S. Nazianzene, when Penitents in Tertullian, when barbarous souldiers in S. Ambrose, when S. Ambrose himselfe sayes, that he could be contented *immolari pro Altaribus*, if his fall might make them stand: to come home to our countrey, when the Author sees the Kings most sacred Majesty, and the honourable Lords of the most noble Order of the Garter, performe most low and humble reverence to the most holy Altar, the Throne in earth

of that great Lord, from whom their honour proceedeth, that these, or any of these had that unworthy conceit come into their minds, to take the holy Altar for a loathsome Dresser? or that any of these would have taken it well, that any Buffon should have vented so scurrilous and prophane ascoffe against the sacred Altar, which all these thinke worthy of all reverence, and when they have done all they can, yet still thinke they have done too little. And so I leave him to his meditations, and follow him to another reason, wherein though he argue weakely, and like himselfe, against Altars in Christian Churches, yet he reasoneth so like a Divine, that a Christian may heare him with patience, which his late rude scurrility and unsavoury language was enough to banish. Another reason the Author hath met with for the utter casting downe of Altars, stand where they will, Church or Chancell: viz. that Christ himselfe instituted this Sacrament upon a Table, and not upon an Altar, as Archbishop Cranmer observes, and others.

I will say somewhat concerning our Saviours first institution of this holy Sacrament, and then leave M. Beza to answer what he brings out of M. Fox touching Archbishop Cranmer, and others.

Touching our Saviours institution, I conceive, none that reade the story, reads it and takes it, as a rule to guide the Church to the worlds end in all circumstances and ceremonies, to be precisely observed in administring and delivering the blessed Eucharist. For then the Sacrament must not be administred on any day, but on Maundy thursday: nor in a Church, but in a Chamber: and delivered only to twelve at a time, and those twelve not Women, but Men, and those men not Lay persons, but Priests: and those Priests receiving the same, not standing, or kneeling, or sitting, but lying, and leaning one on anothers brest, or bosome, and receiving the same not in a morning, but at night, and not fasting, but after meat, and that meat taken at a supper, and that Supper not the first Supper, but when that Supper is ended, and the Table taken away, and they all risen up; and after all this, the deliverer must gird himselfe with a Towell, and wash the receivers feet; and this done they must all couch them downe againe, and so receive the Sacrament. These and diverse Ceremonies are to be observed, if our Saviours manner of institution be our precise patterne. Now if no man will binde the Church to observe these and the like Ceremonies, why will the Author binde us to a Table rather than to an Altar? and why will he forbid the Vicar to call it an Altar, considering that the Author tels him, that Altars stand still in some orthodoxall Churches, and may remaine in ours still, for ought he knowes to the contrary? What abomination is the name like to receive in our Church, more than in

Lutheran Churches, which he honoureth as orthodox? And why will he forbid the Vicar to call it an Altar, since himselfe confesseth also, that we have an Altar, in regard of participation and communion? Have we it, and may we not call it as it is? Those that have Superintendents, may call them Superintendents: and those that have Lay-Elders, may call them Lay-Elders; and shall not those that have Altars, obtaine his favour to call them Altars? Our Saviours institution at a Table, doth not binde us to have such a Table as we have, but such an one as he had, much lesse doth it binde us to the name of a Table. If our Saviour had said, doe not you call it an Altar; or the Church had ordered, and said, doe not you call it an Altar, he might have had some warrant for his Injunction, Doe not you call it an Altar. But our Saviours Table doth not restraints the Church from an Altar. An Altar we have, or the Lords Table set Altarwise, which is all one, and an Altar we may call it, his peremptory imperatives notwithstanding.

The truth is this, the purpose of our Saviour Christ in his first institution of this holy Sacrament, was not to make his example our patterne in the circumstances of a Table, Times, Communicants, or the like. But when he departed, he gave his holy Spirit to his Apostles, and to the holy Catholike Church, which is the pillar and ground of truth; and to the Church are we to resort, to heare the Church, to be guided by the the Church in all matters of comelinesse, and order. Other things will I set in order, when I come, sayes S. Paul, and in setting things in order, he crost the order used by Christ, for he forbad them to take their Suppers before. The Church hath ordered, that men that are strong, and in health, receive the Sacrament not at night, but in the morning: not after they have broken their fast, but fasting. Therefore the whole Church doth, and ever did since the Apostles time receive the Sacrament fasting. Heare S. Augustine for this. It is evident (saith he) that when the Disciples first received the body and blood of our Lord, That they did not receive it fasting. *Nunquid propterea calumniandum est universae ecclesiae, quod à jejunis semper accipitur Eucharistia? Ex hoc enim placuit Spiritui Sancto, ut in honorem tanti Sacramenti in os Christiani prius Dominicum corpus intraret, quam exteri cibi. Nam ideo per universum orbem mos ist observatur. Nec abque; enim quia post cibos dedit Dominus, propterea pransi aut coenati fratres ad illud Sacramentum accipiendum convenire debent; aut sicut faciebant quos Apostolus arguit, & emendat, mensis suis miscere. Et ideo non praecepit salvator, quo deinceps ordine sumeretur Eucharistia, ut Apostoli per quos ecclesiam dispositurus erat, servarent hunc locum.* The like is delivered by diverse other Fathers, and Councils. Now in this place of S. Augustine we have many memorable things noted worthy our observation.

1. That the whole Church all the World over received the Sacrament

fasting. 2. That our Saviour did leave the institution of matters of order touching the manner of receiving the Eucharist to his Apostles. 3. That the Apostles appoint the Eucharist to be received fasting. 4. That S. Paul did correct, and amend their fashion, that received it together with their owne meat, after the manner of the first institution by our Saviour Christ. Lastly, that what the Apostles did order concerning the receiving of the Eucharist fasting, was the ordinance of the Holy Ghost. *Placuit enim Spiritui sancto*, it pleased the Holy Ghost, that for the honour of this Sacrament, the body of our Lord enter into our mouthes before any externall meat. Those then may see what they doe resist, that doe oppose any of the decrees of the holy Apostles, and of their right successors in the holy Catholike Church: and for this particular doe not receive the Eucharist fasting, or upon an Altar, if the Christian Church have, and doe so appoint.

CAP. XXIII. The Table on which our Saviour instituted his Supper. The posture of the partakers. Beza describeth it. A Logick Axiom alledged against Altars.

2 IT is very probable, that our Saviour did institute this Sacrament *potius supra pavementum, quam supra mensam*, rather upon the floore after the custome of those Easterne countries, than upon a Table. For the officer shewed his Disciples *Coenaculum stratum*, not *mensam stratam*. And Christ also did administer the same, not sitting at a Table, but lying upon the floore on couches, as it was in Hesters Banquet, Hest. 1. and in Iudiths Supper, that spread her skins not upon a Table, but upon the very floore, Iudith 12.15. And so much will strongly be inferred out of the Greek word, *ανεκειτο*, used by S. Mat. 26.20. & *ανεπεσεε* used by S. Luke 22.14. that the posture then used, was leaning, or lying flat along. Therefore S. Austin speaking of S. Iohn, sayes, *Primo quidem jacens in sinu Iesu, supra ascendit, & incubuit supra pectus*. When S. Peter beckned to inquire who it was of whom Christ spake, that should betray him, he hitcht up from his bosome, to his brest, and then asked the question. But let M. Beza answer the Authors authority, who concludes plainly out of Iosephus, *Non sedebant, sed discumbabant*, they did not sit at Table, but lye downe on Couches, Mat. 26.20. and shewes the manner how they lay, in such sort, ut *proximus, quasi in priorem recumberet*, that one lay upon his next fellow, *Pedibus exterius repositis*, with their feet layd outward, Iohn 13.21. Therefore howsoever our Saviour call it a Table, Luc. 22.21. His hand is with me at the Table, that betrayeth me: yet no man considering the manner of their lying, can from these words conceive, as the Author does, that it was a Table framed of posts and boards, such an one as the Church wardens of Gr. must provide without the Vicars direction. For our Saviours plaine meaning in those words is, (as himselfe tels us) to fulfill the Scripture, and the words of David; He that sitteth at table with me, or eateth my bread, hath lift up his heele at me. This was not the principall scope of our Saviour Christ, to point us to a Table, as if without a joyned Table the Scripture could not have beene performed; but to signifie a place, where he and his familiars ate friendly together, one whereof betrayed him, as Achitophel sought to betray David.

Thus I conceive S. Augustine understands both these places.

In this sence, the same Prophet David saies, thou wilt prepare a Table for mee in the wilderness, Psalm. 78.20. And this the Lord did for him, when he fled from his Sonne Absalom in the conspiracy of Achitophel; for into the wilderness they brought him Figges and Raysons, and parched Corne, which were eaten by him, and his servants together, in the Wilderness, where after the manner of Souldiers they were glad of meat, and content to make the earth their Table, as the floore was our Saviours, for any thing this man doth or ever will be able to shew to the contrary: or at least wise, not a joynd table, on which his sole delight, and comfort lyeth. Now if the Author will tye the Vicar to a Table, and such a Table as our Saviour did administer his Supper at, and imagine that if he but bring him to a Table, there must be no kneeling then, which was used before Altars: but thinke that then the Vicar will be glad for his owne ease to bring a forme with him, to sit downe, and herein satisfie the longings of his brethren, whom no hunger drives to that Table, if state and ease be not provided for, he is utterly beside his cushion. For the Vicar led by this mans owne authority, must have such a Table, as our Saviour did institute this Supper on: but Mr. Beza will tell him for his comfort, that that Table was no Table indeed, but in name only, or not a Table framed of wood, as he hath fancyed, and imployed the judicious Church-Wardens to provide; but it was the very plain floore, and nothing else, upon which they spread their skinnes, or clothes, and when all was made ready, then they lay down one in anothers lap. And now that Mr. Beza hath deprived the Author of his hopes of a Table; he will bee glad, I believe, to catch hold on the hornes of the Altar for his safety, after his opposing the practise of our Church, and of our Diocesane, and of all pious antiquity, and bee glad to say, not only as hee doth already, that wee have an Altar in regard of Participation, and communion granted to us, but tacke about for other considerations also, if hee bee well put to it. I am sure hee will come off with for an Altar for Sanctuary and preservation, and for oblation to offer thanks to God, that he that writes in this sort to controle present authority, and reverend antiquity, may scape with the biting of a flea, with the refutation of a poore Vicar. I believe also he will imbrace an Altar for vowes, that if he may thus come off, hee will be lesse peremptory in his commands hereafter, to say to the Vicar; Doe not you call it an Altar: doe not you set the Table Altarwise, that your discretion prove not the only Holocaust: but be glad to call it so himselfe in moe respects than one, or two: and not to affront the whole Church of God with his judgment, but seeke to reconcile his judgement to his opinion. And if the Vicar have his consent in opinion for setting the Lords Table in the highest place of the Quire, his judgement may not lead him down to the body of the Church,

and there set it Tablewise, and choose to disquiet the whole Church, rather than to trouble the poore Towne of Grantham: who ought to have bene taught otherwise, than to take offence or Vmbrage at the practice of the Primitive Church, and the direction of our Bishop. For, as we were lately given to understand by our Reverend Diocesane, it was ordered in most Diocesses of this kingdome; that the Lords Table should bee inclosed, and set Altarwise, as we conceive it is in his owne Chappell. So farre was he, and the other Governours of our Church from supposing, that the Country people would take them for Dressers.

But there is one battering blow for a farewell lent Altars, or the Lords Table set Altarwise, out of Iohn Seton, or Peter Ramus, choose you whither, and that is this. The Lords Table must not in any hand stand Altarwise, *sublato enim relativo formali, manet absolutum, & materiale tantum*. The Sacrifice therefore which relates to an Altar being taken away, the Altar is thereupon demolished, his name at least stands forfeited to destruction, and now no more Altars, but Tables of stone, or timber. If this be a good and Scholler-like argument, then God be with the Lords Table too, so soone as the Communion is ended, and the Lords service finished, and the Priest, and people departed: For questionlesse *relativum formale tollitur* according to this mans owne declaration. For the use of an Altar is to Sacrifice upon, and the use of a Table is to eate upon; So that when the eating is done, hee will not deny but the formall reference is vanished; and the accidentall forme, or materiall essence onely remaineth. Then may you make the Lords Table a board for mony Changers, or a Chopping blocke, or a tressell to lay the Beer upon, as I have seene it used, or a Glasiers board, and the Chancell his work-house, or an out room to lay up old rotten timber, and vile luggage.

But I believe, when the Bishop or his officers come to question such matters as these, they will not be answered with Axioms out of Seton or Keckerman either, or take such metaphysicall coyne for good pay: but the offenders wil be glad to turne over a new leafe, and be made to see, that Canons Ecclesiasticall will make their Canons Logically to flie: And that their accidentall relations will not stand them in any absolute, and substantiall stead. For in those things that are dedicated, and consecrated to God by the Bishop, or made Gods by vow, and oblation from his children, are his at all times, though they be not used at all times, nor scarce used at any time, as he allowes, and as those that vowed or dedicated them intended. As for example, in Tythes, and offerings, you may not alienate them, or take them away, except you will adde a fift part, and put a better in the roome; the Councill of Aquisgrane, and the Fathers

whom they follow, will teach you that for good Divinity under the Gospell, aswell as it was under the Law Leviticall. For this law is founded upon nature and right reason. There is no reason that any man should take away anothers right, much lesse the Lords right, or his Priests right. The things then that are Gods, whether they be Altars or Tables, and things dedicated and consecrated upon them much more, as Tythes, and oblations, whether they be used, or not used, or used otherwise by those to whom in right they do belong; as if a Priest should use his tythes and maintenance belonging to the Church, to keep hawkes, or hounds, or dogs, or spend it in play at cards or dice, which is absolutely against the Canons of the Church, yet the right of these is still the Lords, and the abuse is to be reformed, and such holy things are to be restored to that good and holy use whereunto they were intended, and at the first dedicated and consecrated. M. Selden, nor no man of judgment and learning, will affirme otherwise, and they do wrong the gentle-man, that do wrest his authority to justifie their incroachments upon holy, and consecrate things, which in my conscience never came into his mind; the good old workmen whom he affects, cannot easily shape him to this new cut, nor can it come into the mind of any pious and godly man, except he be prompted to it by this serviceable Logician, that the *Relativam formale* is *sublatum*: and the *materiale* onely remaines, which is all his brethren hawke after. And this is the fowle he puts into their hands in an expedite, cleanly, and thrifty way. The plot of setting up Lecturers in every good towne to worke this designe, is a chargeable, slow, and somtimes an uncertain way, and proves to be but a dull device of a foggie braine, and willing blunderer, that light upon it in a mist, wherein the brethren were at first involved, who truly meant well to their cause, but mist of his mark intended. But let this Logicians nimble device be received, & but one such Logick Lecturer be set up in a Diocesse, the work is done. All the rest may take their ease. For thus it is in a word. Sacrifices are taken away, which is *relativum formale*, and therefore Altars must needs be taken away, and nothing remaine but what is *materiale tantum*, tables of wood or stone, without any reference at all to the things they belonged unto. So in the same manner, *tolluntur Sacerdotes, tolluntur ergo & Sacerdotalia*: Priests are taken away, therefore all reference that tythes and other maintenance belonging to Priests had, is taken away, and that which remaines is *materiale tantum*, corne, or hay, or a fat Pig, and these having their cognizance pluckt off, and nothing remaining but their *Materiale tantum*, which they owe to the soile of some Landlord, whose should they be in true and legall right but his? So that now the kind patron that has an handfull of Meale to give his Priest, need not run both his hands over with birdlime, and then take it up,

and give it freely, for all is his, the whole materiall is his. The *Relativum formale* fled, when the Priest was banished, and the Evangelicall Minister came in. He may keepe all with a good conscience moulded out of a Logick Axiom. May not all sacrilegious persons blesse this Man, and wish Many a good Letter like this may he write, for this Letter is there writ, the cheapest, and gainfullest that ever was procured. Herewith they can seize upon all revenewes belonging to Priests, and in the end, if need be, arrest Heaven. Happy men, by thy boone, that hast done thus much for them.

But shall I ring you another peale. Wretched Man that thou art! thou makest this people to trust in a lye. Thy Wine is of the Vine of Sodome, thy clusters are bitter: thou pleasest them with Apples of Sodome, and feedest them with ashes: thou ledest them by crooked paths, and the way of truth thou hast not made knowne unto them. Be not deceived, God will not be mocked, nor stript of his owne by a Logick Axiom, which I leave to the Moderator of Sophisters to canvasse, as nothing appertaining to this cause. The ground and foundation that Church and Churchmen build upon for the revenues belonging to God, and to those that serve at his Altar, is laid upon a Rock Christ Iesus. Whatsoever is, or was given, devoted, consecrated, and dedicated to him, is his and his Priests, and he that takes away, or secretly with Achan purloines but a Priests garment, call them Babilonish garments if you will, or but a peece of gold, nay, but a shooe-latchet, that person hath trespassed, and is become execrable in the sight of God, and doubtlesse his sin will finde him out. And there is not a sacrilegiously-disposed wretch in this Kingdome, but knowes or may know, that those coales which their predecessors in that vice have stollen from Gods Altars, hath burnt the houses of most of them, and turned them to ashes, and layd them on ruinous heaps. And those that goe by and aske, why hath the Lord done thus to these noble and renowned houses, can receive no other answer, but that they have taken the houses of God in possession, and therefore God hath performed his word, and made them like unto a wheele, and turned them topsie turvey, so that there remains not a stone upon a stone which is not cast downe.

Wherefore let not the sound of that Logick Axiom mis-understood or mis-applied, be heard in the eares, or taken into approbation of any good Christian. The Sacrifices which Papists offered upon their Altars, are taken away, and therefore Altars themselves, by taking away of *Relativum formale*, are also taken away, and nothing remaines, but *materiale tantum*, wood or stone, therefore doe not you call them any more Altars, saith he to the Vicar. O good Sir, remember, the abuse of a good thing, is not, nor

ever was, or can be the *Relativum formale* of a good matter. The Sacrifices of Papists were abuses, and were not the *formale relativum* of Altars. S. Cyprian tells you, that the use of Altars is to sanctifie the Eucharist upon, and that without an Altar it cannot be consecrated, and that therefore Hereticks have no Sacraments among them, because they have no Altars. The consecration of the holy Eucharist by Gods owne Priests, who for this purpose doe, or did daily *Assistere Altari*, wait at his Altar, is rather the *Relativum formale*, than any thing else, this is not taken away (God be blessed for it) when the Sacrifices that Papists offered upon their Altars were taken away, and therefore Altars are not taken away. Therefore doe not you open a doore to let in all profanenesse and impiety, by forbidding Gods people to speake like the people of God, and by reading such a Logick Lecture as will assuredly (if it should be learned, which God forbid) undoe all the people of God, in the ruine of their Altars, Priests, and Churches.

To conclude; For as much as God hath put into the hearts of the Governours of our Church, to restore the Lords Table to his ancient and true place it had in the Primitive Church, and also to the honour, and reverence which of right belongs unto it in regard of the presence of our Saviour, whose Chaire of State it is upon Earth, and to inclose it with Rayles, not only to keepe it at all times from all manner of profanation, but also (if it might be) to strike the minds of all beholders with some reverence and respect to keepe their true distance, and to make a difference betweene place and place, person and person, holy and profane, that their preparations and dispositions may be suitable. Let no man then that hath the feare of God before his eyes, to whom God hath given wit, elocution, learning, place in Church or Common wealth, lend the Devill and his Imps, sacrilegious or factious persons, the service and use of these, to disturbe so holy and godly a purpose, and so fully conformable to the beauty and awfull Majesty that the houses of God were in in the Primitive Church.

CAP. XXV. Canons of our Church need no private mans confirmation
Rationibus cogentibus. The edicts of Princes, Articles of our Creed, our
baptisme, Eucharist will be unsettled, if men may require to have these
maintained *rationibus cogentibus*. Ecclesiasticall and temporall authority
receive more prejudice by having the same disputed, than suffering it to be
railed against. To what distresse the Vicar is put to maintaine the Canon of
bowing at the name of IESVS. The Author ill advised to make a jeere of the
first and second Service.

IF you doe not allow and practise these things, except they be maintained
rationibus cogentibus, the Church is not beholden to you either for your
allowance or practise: neither will the Common wealth, or Prince, if need
require. With this proviso Iudas of Galilee will admit of the Edict of
Augustus Caesar; Licinius allow of Christianity; Iulian allow of Iesus of
Galile, Vicisti Galilaeae; Ebion, and Cerinthus allow of S. Pauls Epistles;
Wat Tyler and Iack Straw allow of Lawyers, and the Lawes of this
Realme; Carthright and his holy brood allow of Church governement, of
Supremacy of Kings over their Presbytery, and of the common Lawes of
the Land over the Dictats of their Consistory. Wherefore if you will not
allow of what is by law appointed, nor practise it, nor be the meanes that
others practise it, unlesse it be maintained *rationibus cogentibus*, and in
the opinion of the men of God. you make Sovereaigne authority, and Lawes
Ecclesiasticall and temporall, to depend upon a Spiders thread. For if you,
or the Vicar could frame such Arguments as were in themselves every way
exactly demonstrative, and such as in reason must overmaster, and
controle the understanding, and compell assent, (which I believe neither of
you will ever be able to doe) in this Letter the world sees you have not
done it. Yet are not you or he Master of an other mans understanding, and
of his will much lesse, no more than the Vicar is of his eares in Tacitus, as
you wittily allude. You know, he to whom all things were committed,
gives off, when it comes to this, with *Ego volui, vos autem nolulistis*. So it
may be probably presumed, that some of Gr. and others of that
Immercuriall wood, may be so knotty & sturdy, that if you come with your
Herculean armes to twine and twist them with your *rationibus cogentibus*,
they will cracke in the bending like a gunne, and say *non persuadebis,
etiamsi persuaseris*.

Nay, give me leave to say thus much, that if you had a purpose to prepare, and send forth factious, seditious, schismaticall, and hereticall Foxes into the standing Corne of Church and Common-wealth, you need tye no other fire brands to their tayles, nor inspire them with any other doctrine, or afford them any prime Materials, or principles so full of spawne and probability to multiply their like, for them to hatch and worke upon, as this feracious, and pregnant Plebiscite, that what is by Law, custome, prescription, or prerogative royall appointed, and settled, shall not be allowed, or practised by the men of some incorporation, or other, before it bee maintained *rationibus cogentibus*. Let this principle be granted, behold what a spectacle I shall present unto you withall. Let this mans plot take effect, that nothing be allowed but what such as he and the Vicar shall maintaine *rationibus cogentibus*, the men of Grantham being Iudges, and such Scribes and Pharisees as this man appears to bee, then the orders of Bishops, Priests, and Deacons, with their tythes, and maintenance, together with the houses of God, and all Consecrate things, the power of the keyes, and all discipline shall be utterly overthrowne, and ruined. Then shall the holy Scripture, the holy Sacraments, the Articles of our Creed, and saying of our Lords Prayer bee doubted of, and called into question. Then shall the power of Kings and Monarchs with their Crownes and dignities, with their Lawes, Ordinances, and prerogatives be shaken, nay racketed up and downe.

If a decree come from Augustus Caesar, that all the world shall be taxed, and if Tiberius after him, and their successors, Princes and Monarchs shall require taxes, and tollages, Carts and cariages, aydes, and subsidies of their subjects in never so gracious a manner for the necessary support of the Common-wealth, the Crowne and dignity; though this power doe belong to Monarchs, and that the Kings of Israel, and Iudah, from the first to the last, and all Emperours and Kings, heathen and Christian exercised, and practised the same, and that St. Paul to prove himselfe, (as Theophylact sayes) to be no Galilean, impose a necessity of this duty upon all good Christians, yee must be subject for Conscience sake, and testifie your true subjection by ready payment of customes, and tributes: and that all holy Fathers resolve, that all mens goods, even of Clergy men, are subject to the impositions of their Princes, agreeing herein with Theophylact, who delivers the cause of such subjection to Princes, *qui nisi essent, jam omnia olim periissent, potentioribus imbecilliores devorantibus*; yet will Iudas of Galile, who (as Origen saies against Celsus) was a man of great place and account in that Countrey) and by his example, the men of Galilee stand out, till the Emperour maintaine his edict *rationibus cogentibus*; otherwise, hee which payes makes himselfe

Caesars slave, sayes Iudas of Galile, as Iosephus reports him, pretending the defence of publike liberty; *Sed revera privatorum lucrorum studio*. But our Saviour Christ (who was a Galilean by habitation, and suspected to be tainted with that Galilean leaven, and tempted accordingly with that question, Is it lawfull to pay tribute to Caesar, and strongly put to it, shall wee pay it, or shall we not pay it?) both under Augustus, and Tiberius, did submit himselfe to their prerogative, and did not stand out till he was convinced *rationibus cogentibus*. For who could frame a better argument for exemption from their authority, than that which is included in that question, of whom doe the Kings of the earth, (intimating other Kings as well as Caesar) take tribute, or poll mony? of their sonnes, or of strangers? and concludes, that the children are free; wherein his exemption is clearely included: yet for all that, lest we should be an offence unto them, by putting them to maintaine their right, (as this man counsels, and Iudas would doe) *rationibus cogentibus*, though the tax was heavy, dragma, and sometimes Didragma viid. ob. and xvd. upon every pol, which was the double dayes wages of a labourer, and yearely payd, yet our Saviour gives present order, and rather than a fayling should be with him, or his, workes a miracle for payment thereof.

Our Saviour Christ allowes of what is appointed by the edict of a heathen Prince, and settled only by right of Prerogative, and prescription, without requiring to have the same maintained *rationibus cogentibus*. And so ought this author to doe, or destroy GODS Ordinance.

But I beseech you, consider what large, and spacious floud-gates this man sets wide open to let in a whole deluge of confusion, impiety and sacriledge into the Church, if the contents of his Letter in this particular, might obtaine, viz. that the constitutions, orders, decrees appointed by Canon, or received by tradition of holy Church, be not of absolute authority, and require full obedience, but are to be scanned, and disputed, and not allowed, or received before they be maintained *rationibus cogentibus*; You shall neither say nor read the Apostles Creed, much lesse the Nicene, and Constantinopolitan Creed: for Arrius, Eutichus, Nestorius, and an 100. Hereticks more will tell you, that the Articles touching the Deity, and Humanity of our Saviour Christ, and concerning the procession of the Holy Ghost, and the true descent of Christs soule into hell, the place of the damned, are not maintained *rationibus cogentibus*. You shall not believe that the Mother of our Lord was a Virgin, ante partum, in partu, and post partum, for you know who have not beene ashamed impiously, and blasphemously to write, and Preach the contrary, and doe hold that it is not maintained *rationibus cogentibus*, you shall not believe the holy

Catholicke Church, because you know who say it is not maintained *rationibus cogentibus*, the word Catholicke being not found in all the Scripture. You shall goe nigh to lose two petitions of seven of the Lords Prayer, Luk. 13. *Fiat voluntas tua, & libera nos à malo*, because some may say that it is not maintained *rationibus cogentibus*, that there ought to be more in the Greek, than are in the Vulgar translation. You shall lose all Saint Pauls Epistles for Ebions sake, and especially the Epistle to the Hebrewes, because you know who saies it is not maintained *rationibus cogentibus*. You shall lose Saint James's Epistle, because you know who saies it so farre from being maintained to bee Canonically *rationibus cogentibus*, that it is *verè straminea*. You shall loose two Epistles of Saint Iohn, and also the Revelation, for these are not maintained to bee Canonically (say some) *rationibus cogentibus*. If Saint Augustine had stood upon these termes, he had never beene Catholicke.

Come we to the holy Sacraments, and of two which remaine as generally necessary to salvation, wee shall not have one at all left us, if they and the rites, and ceremonies about them, must not be maintained by the Authority, practise, and tradition of holy Church, but with this mans *rationibus cogentibus*. You shall have no God-fathers, nor God-mothers, no imposition of names, no saying of the Creed, or Lords Prayer at the Font, nor Font neither, no vowing in the childs name *ab renunciation Satanae, Mundo, & Pompis ejus*, or to believe in God, and keep his Commandements, no taking of the childe into the Priests armes, no dipping nor sprinkling, to omit the signing with the signe of the crosse, for in all these, sayes S. Basil, and before him, Tertullian, is *amplius aliquid quam Dominus in Evangelio determinavit*. The ground of these is the practise and tradition of holy Church, say these Fathers, and therefore not to be allowed, sayes this Author, because they are not maintained *rationibus cogentibus*. You shall not have the ten Commandements, the Epistle, Gospell, Constantinopolitane, commonly called the Nicene Creed, the Lords Prayer, *Trisagium*, and other prayers and doxologies read at the administration of the holy Eucharist; for these were not read by our Saviour Christ, but brought in by certaine Popish Bishops, and are not maintained *rationibus cogentibus*. You shall not receive the holy Sacrament in a morning: nor fasting, nor kneeling, nor standing, nor walking, nor from a framed Table, nor in bread cut with a knife, nor in the Quire, nor in the body of the Church, neither with this man, because none of all these things are maintained *rationibus cogentibus*.

Your Bishops shall have no power of Ordination, Consecration, or Jurisdiction over Priests, neither ought there to be such degrees, or names

in the Church: your Chancellors, Commissaries, and Officials, ought not to keepe Courts, to send out Summons, Suspensions, and Excommunications: your Clergie ought not to be maintained by Tythes, Offerings, or Glebland, for these things they will say depend only upon use, prescription, and authority of the Church, and are not maintained *rationibus cogentibus*. And to conclude, you shall not bow nor do reverence to the blessed name of IESUS, more than to the name of Lord, or Christ, or Emanuel, or God, or Iehovah, or Saviour, or Maker, or Redeemer, because it is not maintained *rationibus cogentibus*.

Thus in three words this man hath laid a plot, in case it should be apprehended, and concealed from the Bishop of the Dioces and his Officers, to do more hurt than all his Predecessors did or could doe. For all our old dotards could not devise such an exquisite engine, to undoe Church and Common-wealth, as our acute and witty Dedalus hath found out. Cartwright with his heavie Volumes, Martin with his virulent tongue, Wigginton and Hacket with their extraordinary spirit, Dorrell with his miraculous power of possessing, dispossessing, and repossessing, and trouncing of Devils up and downe, and those odde fellows in a corner, with their spirit of prophesie, could never fetch about that which this man hath light on. All these did but set their mouth, and fill their cheeks with winde to blow out the light of the Moone, which so long as the Sunne lasteth, they will never be able to do. Some of these were divided one against another, Manasses against Ephraim, and Ephraim against Manasses, and both agreed against Iudah. One allowes not the crosse, but the Surplice he esteemes as a fooles coat, so can be content to weare it, since it is the Kings pleasure to have it so. An other casts out that rag of Antichrist, but submits to the Crosse, as better agreeing with his disposition. An other passes not upon these, but his knees may not buckle to Baal, nor kneele at the Communion. An other having his back shored up with his seat, will stand at the Gospell, but it stands not with his ease in that posture to bow his knee at the name of IESVS. But this man allowes all, practiseth all this, and is so benigne, and propitious to the Vicar as to approve his doings in all these. And sayes, It is well done, that you affect decency and comelinesse in officiating of Gods divine Service, and that you doe the reverence appointed by the Canon to that blessed Name of IESVS. All this while the Vicar stands much beholden to him for his kinde approbation. Marry hee had need take heed, that he kill him not with his kindnesse. For there is a So or two: two or three limitations, which the Vicar must looke to observe, otherwise he loseth his approbation, and exposeth himselfe to so much danger, as may be imagined in a Counterfeits censure. And if he avoide his censure, and win his

approbation, he looseth himselfe, and the cause of holy Church. He liketh well the reverence done to the Name of IESVS, so it be done humbly, and not affectedly; to procure devotion, and not derision of the Parishioners, and so he doe not maintaine it *rationibus non cogentibus*. You will say, is not this very faire and plausible? Yes marry is it Sir; therefore I pray you tell me, whether it be in the Vicars power to hinder the Parishioners, that they shall not say that that is done affectedly, which he doth most humbly: or that which he heartily intendeth to move devotion, shall not move derision, both in the better, and worser sort of the Parishioners. Of the better there will bee no great doubt, but they will bee apt enough to deride him, of whom (if this feigned Letter were to be regarded) they have complayned already as to a Diocesan. And the Vicar can looke for small reliefe against their derision, if the stroke were in such a mans hands, as the Author hath feigned himselfe to be, in regard that he findes him to commend some of them for discreet and modest men, who have complained against the poore man for doing well, as this Author himselfe confesseth, namely in presidenting himselfe in setting the Lords Table, with the forme in his Majesties Chappels, and the Quires of Cathedrall Churches.

Those that will complaine of him for this, and goe away with his commendation and approbation therein, and have the Table settled (if this forged Letter were of any prooffe) after their wils, and contrary to the Vicars good and approved desires, are not in all likelihood to receive a check for their derision and scorne cast upon the good man. The Vicar then sees by this time in what case he is. For if he do reverence to the Name of IESVS, as he ought to doe, and they deride him, and complaine of him, what will become of the man trow ye? He must utterly forbear to use any reverence to the Name of IESVS, and conforme himselfe therein to this discreet and modest Alderman and his brethren; or be laught out of the Church for doing the same, as by Canon he is appointed: I pray you therefore tell me, whether this personating person had not said enough in this So of his, to keepe the Vicar that he should never doe the reverence appointed by Canon to that blessed Name of IESVS, if he must doe it with this hazard. Exposed he is to derision: to derision of his enemies: enemies that have appeared against him: enemies fleshed, countenanced, and graced against him: excluded also from all hope of reliefe. And now that he has set him in this crampe, he bids him doe his reverence on Gods name, as law appoints. Either he must be a profane Esau and flat Schismatick, and not do it, or be made a Holocaust indeed, a Confessor, or Martyr if he do it. Had this man railed against the Canon, and the makers thereof, in odious and ribald-like termes with Martin, or disputed against it

with Cartwright, with spitefull and venomous reasons, he could not have frustrated the execution thereof so speedily, and effectually, as he hath here done, with his artificiall and plausible dandling of the poore man, approving, commending, and bidding him do it: but in such a sort, that if he do it, he shall be sure to bring an old house on his head, for observing an old popish antiquated Canon. If there be laughing, jeering, and derision in the Church, and that raised in the judgement of the discreet, and modest Alderman and his brethren, by reason of the Vicars bowing affectedly at the name of IESVS, I pray you what will be come of the man? had not he a faire warning given him? and see, he would not looke to it. The Item was seasonable Doe it: So, you do it not affectedly to procure derision of the Parishioners: And now behold here are the best of the Parish make a generall complaint against you, that you have done it affectedly, and procured much derision. I see there are offences and Vmbrages taken by the Towne against you, whereof I gave you a timely caveat when I spake with you last; and that which I did not then suspect, is now come to passe. The Alderman, whom I have knowne this 17. or 18. yeares to bee a discreet, and modest man, and farre from any humour of Innovation, together with the better sort of the Towne, have complained against you. What is now to bee done? bad enough with the Vicar, I feare me; but that all this is but done in perspective, without realities: The Penman of the Letter would but let you see a device of his phansie. So I leave the Vicar but in a phantasticall danger.

But what I pray you will become of the Church, if this lettered mans device should Cotton and take reall effect? For though he doe but play in counterfeiting his Ordinary, yet he playes as the Cat doth with the Mouse, for in the end he intends to ruine her, and to be the death of all her Canons. If the Centurion, or a meaner man, even this Penman himselfe say to his servant, goe, hee goeth, or bid him doe this, hee doth it. But the case is not so with the Church; her decrees constitutions, and Canons must be scanned, and disputed upon before any obedience bee yeilded them. Shee like a Mother commands, and of right expects Obedience immediately from her sonnes. She saies ye shall all bowe, both Priest, and people at the blessed Name of Iesus.

But this man thinks fit to demurre upon the command of his mother and before he will performe, it or be a meanes (if his place require it) to exact obedience in others, he will have the matter disputed on, and disputed before the good men of a Corporation. And then the disputer must use no inartificiall arguments, and say the Church so appoints; this perfit artificer, and Peter Ramus will not allow of that So; but he must first

of all maintaine the decree of the Church with arguments, and reasons, and those must bee forcible too *rationibus cogentibus*; or else no bargaine: and that is as much in Vicars power, or any mans else, to force the approbation of his reasons upon wilfull, and dis-affected persons, as it is to avoyd the derision of his gestures.

In the meane time the Authority of the Church stands at a weake stay, if the Vicar must lend his shoulder to proppe it up with his *rationibus cogentibus*, that it reele not on his head; And it would be a merry world with the men of every good Towne, if they might bee allowed to piert upon the Canons of the Church, and crow over her authority, and bring her to the question before the common Councill, to know of CHRISTIS Spouse, as they did of Christ Himselfe, by what authority doest thou these things (to make us bow at the Name of IESVS) and who gave thee this authority within our incorporation? Saint Paul saies indeed, every knee shall bow, &c. But we among our selves have concluded, that that place Phil. 2.10. is meant of the knees of the soule. What shall the Vicar doe in this case with his *rationibus cogentibus*? If hee tell them the ancient Fathers expound it of the knees of the body, as well as of the knees of the soule, or of spirits, or divels: and that according to the plaine Text of Scripture, and doctrine of antiquity, the Church hath ordered that the knees of your body shall bow, as well as the knees of your soule to that IESVS that is a Saviour of the body, as well as of the soule, this is new doctrine to them. Therefore now there is no remedy, but to take him along with them into Mars-street, and after they have benched themselves say, May we not know what this new doctrine, wherof thou speakest, is? for thou bringest certaine strange things to our eares: wee would know therefore what these things meane. Doubtlesse, this is the liberty this man seekes to thrust into their hands. But thanks be to God, there is not a Corporation in this kingdome, I perswade my selfe, but hath more grace, piety, discretion, and good government, than to lend an eare to such idle Dreamers, that (as Saint Iude saies) defile the flesh, despise Dominion, and speake evill of dignities, and by the grace of GOD they will be wiser than to be bewitched with the charms of his commendations of discreet, and modest men, who does but seeke thereby to praise them into Innovation, by cunningly applauding them to be farre from any humour of Innovation. They therefore in their discretions, and wisdom, will thinke fit in matters of the Church to guide themselves by what they see done in the Kings Majesties Chapels, and in Cathedral, and Mother Churches, and to order themselves humbly, and piously, according to the godly, and wholesome Canons and constitutions of their Mother the Church; that so from her, and her Governours, and from the Kings most sacred Majesty, they may, to their comfort and

commendation, receive the commendation of modest, and discreet men, and such as are farre from any humour of Innovation: and let this subtile Innovator, with his popular devices, goe by, who with Iudas of Galile, and boasting Theudas seekes, with faigned words, and deceitfull speches, to beguile simple, and well meaning soules, and to draw much people after him. But by reading of the holy Scriptures, which now (GOD be praised for it) almost every one with Timothy knowes of a childe, they understand what befell such seducers, and their followers, and therefore they have no list, either in piety or reason to follow them, for they, as many as obeyed them, were dispersed, and brought to nought.

To conclude; I desire to make any sober man, and indued with common reason, my judge, whether he would thinke that, the Lords Archbishops and Bishops, and the whole Convocation house, men of singular wisdom, piety and learning, (as their yeares, breeding, and education gives them,) should bee at so much trouble, and charge to sit so long together, to consider of the state of the Church, and to consult with the Kings Majesty about the same, as by the words in his Majesties Writ may appeare, and then to devise and frame Canons and lawes usefull, and necessary for the good, pious, and peaceable Government thereof, and that the Kings Majesty also, according to his supreme power in all causes Ecclesiasticall as well as temporall, should give his royall assent under the broad seale of his kingdom for confirmation of them, as all Princes, and Monarchs have done in the first sixe generall Councils; if after all this is done, all such the ir Lawes, and Canons so made, and established, should be turned into Tennis Balls for Vicars, Parsons, and Parishioners to tosse, and bandy up and down, and question at their pleasure, and not to have them executed, nor allowed, before they be maintained *rationibus cogentibus*? I believe otherwise, but that I leave to whom it concernes.

There is one thing more which I cannot choose but touch upon this Author for. For mee thinkes that modesty and discretion, which he commended in the Alderman of Grantham, he hath not reserved for our commendation in himselfe. For thus he twitteth the Vicar; The Communion, you (out of the Booke of fast 1. of the King) are pleased to call Second Service.

In my poore opinion, modesty and discretion might have taught him to have forborne such petulant language. Surely the man could not but know, but that the booke of Fast was not compiled, nor ordered to be read publikely in every Congregation, without the appointment of the Lord Archbishop of Canterbury, nor without his Majesties gracious directions, and royall Confirmation thereof; and if the Vicar having such authority for

his warrant, doe call the Communion the second Service, me thinkes in common discretion, and ordinary civility, he ought not to have a leere cast upon him, by a better man, than this Secretary can bee: for the reflection of the jest and scorne (you are pleased) transcends the Vicars head quite and cleane, and strikes hie, and aloft upon the toppes of hills and mountaines, from whom hee may bee taught to learne to keepe better distance.

Well, the Vicar is pleased, having so good authority, to call it the Second Service: but this man is not pleased. Truly I cannot but pittie the Vicar, that has met with a man so hard to please. When the poore man did president himselfe in his actions, and setting the Lords Table Altarwise, by the Kings Chappell, and Quires in Cathedralls, the man is not pleased, hee will upon Vmbrages have it ordered otherwise, if this feigned Letter deserved any credite: when the Vicar performes the reverence appointed by Canon to that blessed Name of Iesus he is pleased, So it bee done So and So, with such limitations, and hedgings, and inclosures, as the canon never allowed or thought on, except it meant to build with one hand, and pull down with another: otherwise he is not pleased. Now he does but conforme his speech to such language, as he heares used by the chiefest and most eminent personage in all our Cathedrall Churches, and by the Kings Majesty, our supreme Governours in all things belonging, or in any wise appertaining to matters of the Church, whether they bee Rites or Ceremonies, words, or actions, and yet he is not pleased. He wil have his Vicar neither doe, nor so much as speak as they doe, but he will be displeased, and lend him a smart jerke for so doing.

What, trow you, has put the mans mouth so out of taste, that he can in no sort rellish what was done by the Archbishop that then was, and what he did by his Majesties authority that now is: whom God of his infinite mercy long preserve.

I hope he hath more learning, than to conceive the Second Service to be a new thing, and so to be ashamed of the name. For besides the Liturgies of Saint Basil and Saint Chrysostome, and others used in the Greeke Church, and those that have beene used at all times in the Westerne Churches, wherein he sees with his eyes, both the First and Second Service distinct one from another: He may also observe the use hereof in the Primitive Church, if he please to consult with Saint Iustin Martyr, Tertullian, Origen, Saint Cyprian, Saint Ambrose, Saint Augustine: or read a Councell, which hee will not deny but hee is bound to read, the Nicene Councell; and hee shall perceive there the first, and second service distinguished one from another. Hee shall finde one service

wherein there was *sola Oratio*: he shall finde a Second service wherein there.

And I looked, and there was none to helpe; and I wondred that there was none to vphold. Esa. 63.1.

But those mine enemies, which would not I should raigne over them, bring them hither, and slay them before me. Luc. 19.27.

—Vnum vos poscimus omnes.